THE

PRINCIPLES and PRACTICE

OF

MASONRY.

THE

PRINCIPLES and PRACTICE

OF THE

MOST ANCIENT AND HONOURABLE SOCIETY

OF

Free and Accepted Maſons:

Together with the Duties enforced in ſeveral

CHARGES, &c.

Selected from the beſt

AUTHORS.

Nihil melius iis MYSTERIIS, *quibus ex agreſti immanique vita exculti ad* HUMANITATEM *et mitigati ſumus.*

CIC. de Leg. II.

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INTRODUCTION.

IF we duly conſider MAN, we ſhall find him a ſocial being; and in effect, ſuch is his nature, that he cannot well ſubſiſt alone: For out of *ſociety* he could neither preſerve life, diſplay or perfect his faculties and talents, nor attain any real and ſolid happineſs.

Had not the GOD of Nature intended him for ſociety, he never would have formed him ſubject to ſuch a variety of wants and infirmities. This would have been highly inconſiſtent with divine wiſdom, and the regularity maintained throughout all the works of the *Great Creator*: On the contrary, the very neceſſities of human nature unite men together, and fix them in a ſtate of mutual dependence on one another.

Therefore, to eſtabliſh our felicity, providence, in its general ſyſtem, with regard to the government of this world, has ordained a reciprocal connection between all the various parts of it,

which cannot ſubſiſt without a mutual dependence; and from the human ſpecies, down to the loweſt parts of the creation, one chain unites all nature:

God in the *nature* of each being founds
Its *proper* bliſs, and ſets its proper bounds;
But as he form'd a *whole*, the whole to bleſs,
On mutual *wants* built mutual happineſs.
So from the firſt eternal *order* ran,
And creature link'd to creature, man to man.

POPE.

Under theſe circumſtances, men muſt of neceſſity form aſſociations for their comfort and defence, as well as for their very exiſtence.

Had revelation been altogether ſilent on this point, yet we might by the mere light of nature have eaſily diſcovered it to be our duty, to be *kindly affectioned one to another*. No ſyſtem can be more agreeable to the common ſentiments of man's mind, nothing built upon ſurer terms of equity and reaſon, than that I ſhould treat my fellow-creature with the ſame candour and benevolence, with the ſame affection and ſincerity, that I ſhould

expect

expect myſelf from him. It is true this was not delivered in expreſs words till the time of *Moſes*, nor ſo fully explained and underſtood as at the coming of the prophets. Yet we have great reaſon to believe, that it was the firſt law revealed to *Adam*, immediately upon his fall, and was the genuine precept of uncorrupted human nature.

By the firſt law is underſtood, that will of God which is diſcoverable to us by the light of reaſon, without the aſſiſtance of revelation. Now nothing is more evident than this grand maxim, That whatever principles and actions have an inſeparable connection with the public happineſs, and are neceſſary to the well-being of ſociety, are fundamental laws of nature, and bear the ſtamp of divine authority.

If we confine ourſelves to particular parts of ſociety, and treat on bodies of men, who, though members of and ſubordinate to the general ſyſtem, unite themſelves into diſtinct communities, for their own immediate advantage, and, relatively, for the public benefit; we ſhall find them entering

into ſuch aſſociations upon different views, and to anſwer various purpoſes. We, in particular, fear no enemy at our gates, no violence from our neighbours, and no treachery from our friends; but aſſemble with men of ſimilar opinions and manners, not out of neceſſity for the preſervation of our lives, but to render us more beneficial to others and pleaſing to ourſelves; by enabling us to perform thoſe duties, and afford that aſſiſtance to each other in a united capacity, which as individuals we are unable to do.

To this kind of aſſociations the following pages are confined, and treat on the ancient inſtitution of *free and accepted Maſons* in particular; an eſtabliſhment founded on the benevolent intention of extending and confirming mutual happineſs, upon the beſt and trueſt principles of *moral* and *ſocial* virtue.

For among many inſtances of the above truth, apparent to every intelligent perſon, let us reflect, that in all ſocieties and governments there are ſome indigent and miſerable, whom *we* are taught to regard as objects of our compaſſion, and conſequently

quently of our bounty; ſuch it is our indiſpenſible duty to aid with our counſel, commiſerate their afflictions, and relieve them in their diſtreſs:

'Tis what the happy to th' unhappy owe.
For what man gives, the Gods on him beſtow.

POPE.

This principle is the *bond of peace*, and the *cement of maſonic affection*. Free Maſons eſteem it a virtue of the moſt diffuſive nature, not to be confined to particular perſons, but extended to the whole race; to adminiſter aſſiſtance to mankind, is their higheſt pride, and their utmoſt wiſh; eſtabliſhing friendſhips, and forming connections, not by receiving, but conferring benefits.

The Almighty has for this purpoſe furniſhed men with different capacities, and bleſſed them with various powers, that they may be mutually beneficial and ſerviceable to each other; and indeed wherever we turn our eyes and thoughts, we ſhall find ſcope ſufficient to employ thoſe capacities, and exerciſe thoſe powers agreeable to the celebrated maxim, "That we are not born for ourſelves alone."

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From the foregoing conſiderations, the neceſſity of conſtituting particular ſocieties is ſtrikingly obvious: For next to the veneration of the ſupreme Being, the love of mankind ſeems to be the moſt promiſing ſource of real ſatisfaction. It is a never-failing one to him, who, poſſeſt of this principle, enjoys alſo the means of indulging it; and who makes the ſuperiority of his fortune, his knowledge, or his power, ſubſervient to the wants of his fellow-creatures. It is true, there are few whoſe abilities or fortunes are ſo adapted to the neceſſities and infirmities of human nature, as to render them capable of performing *works* of *univerſal beneficence*, but a *ſpirit* of *univerſal benevolence* may be exerciſed by all; and the bounteous Father of Nature has not proportioned the pleaſure to the greatneſs of the *effect*, but to the greatneſs of the *cauſe*. By this it is not meant to inſinuate, that we are ſo obliged to be bountiful--that *nothing* will excuſe us; for it is an univerſal maxim among *Maſons*, that, *Juſtice muſt precede Charity*: And he who performs his part beſt, not he who perſonates an exalted character, will meet with moſt applauſe.

To

To conclude then, let all worthy Brethren be diligent in the cultivation of every *moral* and *ſocial* virtue; for ſo long only do they act conſiſtently with the principles of their venerable inſtitution. And well, indeed, may it be called a happy inſtitution! whoſe ſupreme wiſh is founded on the trueſt ſource of felicity, and whoſe warmeſt endeavours are ever exerted in cementing the parts of human nature by acts of benevolence, charity, and ſocial affection; and who, amidſt the corruption and immorality of the latter ages, have maintained in their aſſemblies the genuine principles and unſullied reputation acquired and eſtabliſhed in the firſt.

Whilſt qualities like theſe direct their proceedings, and influence their actions, *Free Maſonry* muſt ever be revered and cultivated by the juſt, the good, and the exalted mind, as the ſureſt means of eſtabliſhing *peace, harmony, and good-will amongſt men.*

A DISQUISITION

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DISQUISITION, &c.

CHAP. I.

THE antiquity and utility of *Free Maſonry* being generally acknowledged in moſt parts of the habitable globe, it would be abſurd to conceive it required new aids for its ſupport. Nevertheleſs, for the information of thoſe who have not had leiſure or inclination to pay that due attention to the ſubject which it deſerves, theſe few pages intended to explain its principles, and exhibit the true *origin*, *nature* and *deſign* of the INSTITUTION, cannot be deemed improper, or ſtand in need of any apology.

If our firſt parent and his offspring had continued in the terreſtial paradiſe, they would have had no occaſion for mechanic arts, or any of the ſciences now in uſe; ADAM being created

with all thoſe perfections and faculties, which could either give him dignity, or be conducive to his real welfare. In that ſituation he had no propenſity to evil, no perverſeneſs in his heart, no darkneſs or obſcurity in his underſtanding; for had he laboured under theſe maladies he would not have been a *perfect man*, nor could there have been any difference betwixt man in a ſtate of innocence, and in a ſtate of degeneracy and corruption. It was therefore in conſequence of his wilful tranſgreſſion that any evils came upon him; but having loſt his innocence, he in that dreadful moment forfeited likewiſe his ſuper-natural lights and infuſed knowledge, by which every ſcience, neceſſary to his well-being, was rendered familiar to him, without the tedious labour of reaſoning requiſite to men even of the greateſt abilities; whoſe ideas after all, remain weak and imperfect.

At *firſt* mankind adhered to the leſſons of *nature*; ſhe uſed neceſſity for the means, urged them to invention, and aſſiſted them in the operation. Our primitive fathers ſeeing the natural face of the earth was not ſufficient for the ſuſtenance of the animal

animal creation, had recourſe to their faithful *tutoreſs*, who taught them to give it an artificial face, by erecting habitations and cultivating the ground; and theſe operations, among other valuable effects, led them to ſearch into, and contemplate the nature and properties of *lines*, *figures*, *ſuperficies*, and *ſolids*; and by *degrees*, bring to perfection the *ſciences* of *geometry* and *architecture*; *ſciences* of the greateſt utility to the human ſpecies. Thus was practice introduced by neceſſity, and from practice aroſe *theory* and *ſpeculation*.

From the flood to the days of king Solomon, the *liberal arts* and *ſciences* gradually ſpread themſelves over different parts of the globe; every nation having had ſome ſhare in the propagation; but according to their different manners, ſome have cultivated them with more accuracy, perſeverance and ſucceſs than others. And though the *ſecrets* of the *royal art*, have not been indiſcriminately revealed, they have nevertheleſs been communicated in every age to ſuch as were worthy to receive them: It is *ſacred* and ever will remain ſo; thoſe who are honoured with the truſt, will not reveal it, except to the truly qualified

brother, and they who are ignorant of it cannot betray it.

It may not be improper here to obſerve, that *this art* was called *royal*, not only becauſe it was originally practiſed by *kings* and *princes*, who were the firſt profeſſors of it; but likewiſe on account of the ſuperiority, which ſo ſublime a ſcience gave its diſciples over the reſt of mankind.

This ſupreme and divine knowledge being derived from the ALMIGHTY CREATOR to ADAM, its principles ever ſince have been, and ſtill are, moſt ſacredly preſerved and inviolably concealed. For as all things in proceſs of time are liable to decay and corruption, the ancient profeſſors wiſely foreſeeing the great abuſes which their exalted myſteries might ſuſtain, if *generally* made known, determined to confine the knowledge of them only to *ſelect* brethren, men whom they had found by long experience to be well verſed in the *general* principles of the ſociety, and who were eminent for their piety, learning and abilities.

Hence it is that a man may be ſufficiently able to acquit himſelf in every teſt that is laid down by our preſent inſtitution, to prove his regular initiation

initiation therein, and alſo to ſhew that he is not unacquainted with its *general* principles, and *yet* at the ſame time he may be totally ignorant and undeſerving of the more valuable parts of the *ancient ſociety*. It is not every one who is barely initiated into *Free Maſonry*, that is entruſted with all the great myſteries thereto belonging: They are not attainable as things of courſe, nor by every capacity; for as Mr LOCKE obſerved "Though *all* have a right and opportunity, *(if they be worthy and able to learn)* to know *all* the *arts* and *myſteries* belonging to it; yet that is not the caſe, as ſome want capacity, and others induſtry to acquire them." Nevertheleſs, ſuch is the real felicity, neceſſarily reſulting from a knowledge and practice of the *general* principles of this fraternity; that this *alone* has ever been found ſufficient to entitle it to a preference to all other human inſtitutions.

From the *earlieſt* ages of antiquity, the *royal* art was ever taught with the greateſt circumſpection; the rulers of which conſiſted of perſons of the brighteſt parts and genius, who exerted their utmoſt abilities in diſcovering and inveſtigating the various myſteries of nature, from whence they

drew

drew uſeful improvements and inventions of the greateſt conſequence; whoſe talents were not only employed in ſpeculation, or in private acts of beneficence; but who were alſo public bleſſings to the age and country in which they lived; poſſeſſed with moderate deſires, all knew to conquer their paſſions, practiſing and teaching the pureſt morality, and ever exerting themſelves to promote the harmony and felicity of *ſociety*.

In order to render their proceedings more edifying and extenſively uſeful, *charges* were delivered at certain times; as well for regulating the conduct of the fraternity, as for preſerving that mark of diſtinction, which their *ſuperior* merit juſtly entitled them to.

Several of thoſe *antient orations* are ſtill extant, by which it appears, that among others, one of their principles was to *inculcate* by *precept*, and *enforce* by *example*, a ſtrict obſervance of the *moral* law, as the chief means of ſupporting government and authority. And it is evident that they thereby effected their purpoſe, and ſecured to themſelves the favour, reſpect, and eſteem of the world in general; for notwithſtanding the various countries,

languages,

languages, ſects and parties, through which *maſonry* has paſſed, always ſubject to the neceſſity of *oral* tradition, and under the numerous diſadvantages with which the *maſters* of the *royal art* had to ſtruggle in the courſe of many *centuries*, yet ſtill it retains, in a great degree, its original perfection:---a circumſtance that not only bears honourable teſtimony of its intrinſic worth, but is highly to the praiſe of thoſe to whom this *important truſt* has been from time to time committed.

After this *general* account of the *ancient profeſſors* of the *royal art*, and the ſublime truths which *they* were poſſeſſed of, and were by them tranſmitted down to poſterity in the manner before deſcribed, it will be neceſſary to proceed to the building of that glorious edifice, at which period this ſociety became a *regular* and uniform *inſtitution*, under the denomination of *Free* and *accepted Maſons*, whoſe cuſtoms and proceedings will be deſcribed, as far as may be *neceſſary* and *prudent*.

Though the *almighty* and eternal JEHOVAH has no occaſion for a temple, or houſe to dwell in, for the heaven of heavens is not capable of containing his immenſity, yet it was his divine will, that

that a tabernacle ſhould be erected for him in the wilderneſs by MOSES, and afterwards a temple by SOLOMON at *Jeruſalem*, as his ſanctuary; both of which were to be conſtructed, not according to human invention, but after a *pattern* which the *Lord* himſelf had given. The *whole model* of the *tabernacle* was ſhewn to MOSES on mount Sinai; (*Exod.* xxv, *ver.* 9.) and the *pattern* of the *temple* was likewiſe given to DAVID (1 *Chron.* xxviii, *v.* 11.) who declared his intention to the prophet; (2 *Sam.* vii, *ver.* 1, 2, 3.) but the execution of it was not permitted to him, becauſe his reign had been attended with wars, bloodſhed and ſlaughter, and he had ſtill to contend with many powerful enemies; but though forbidden to execute this divine and glorious work, he made conſiderable preparations for that purpoſe; which having done, and drawing towards his latter end, he aſſembled all the princes and chief perſons of his kingdom, and ordered and encouraged SOLOMON publicly, and in their preſence, to purſue ſuch his intention; (1 *Chron.* xxviii, *ver.* 1,---10.) earneſtly exhorting his *ſervants*, in regard to the tender age of his ſon SOLOMON, to afford him their counſel and aſſiſtance,

ſtance, in erecting a palace, not deſigned for man, but for the LORD GOD.

When DAVID the king was dead, and SOLOMON was eſtabliſhed on his throne, he reſolved to carry into execution his father's deſign, and to erect a temple to the great *Creator*. To that end he applied to HIRAM king of *Tyre* for aſſiſtance; and having readily obtained a promiſe of what he deſired, and procured from thence, and other parts, materials for his purpoſe, he began that great and majeſtic fabric, and numbered and claſſed his men according to their ſkill and abilities.

Theſe neceſſary regulations being previouſly ſettled, to preſerve that *order and harmony* which would be abſolutely requiſite among ſo great a number of men, in executing ſo large a work; he alſo took into conſideration the *future* agreement and proſperity of the craft, and deliberated on the beſt means to ſecure them by a laſting cement.

Now *brotherly love* and immutable fidelity preſented themſelves to his mind, as the moſt proper *baſis* for an inſtitution, whoſe aim and end ſhould be to eſtabliſh permanent unity among its mem-

 bers,

bers, and to render them a ſociety, who while *they* enjoyed the moſt perfect felicity, would be of conſiderable utility to mankind. And being deſirous to tranſmit it under the ancient reſtrictions as a bleſſing to future ages, SOLOMON decreed, that whenever they ſhould aſſemble in their lodges to diſcourſe upon, and improve themſelves in the *arts* and *ſciences*, and whatever elſe ſhould be deemed proper topics to encreaſe their knowledge, they ſhould likewiſe inſtruct each other in *ſecrecy* and prudence, morality and good fellowſhip; and for theſe purpoſes he eſtabliſhed certain *peculiar* rules and cuſtoms to be invariably obſerved in their converſations, that their minds might be enriched by a perfect acquaintance with, and practice of, every *moral*, *ſocial*, and *religious duty*; leaſt while they were ſo honoured by being employed in raiſing a *temple* to the great JEHOVAH, they ſhould neglect to ſecure to themſelves an happy admittance into the *celeſtial* lodge, of which the temple was only to be a *type*.

Thus did our wiſe *grand maſter* contrive a plan, by mechanical and practical alluſions, to inſtruct the *craftſmen* in principles of the moſt *ſublime ſpecu-*

lative

lative philoſophy, tending to the glory of GOD, and to ſecure to *them* temporal bleſſings *here*, and eternal life hereafter; as well as to unite the *ſpeculative* and *operative* maſons; thereby drawing a two-fold advantage from the principles of *Geometry* and *Architecture* on the one part, and the precepts of wiſdom and ethics on the other.

Theſe arrangements being adjuſted, the noble ſtructure was begun and conducted with ſuch grandeur, order and concord, as afforded SOLOMON the moſt exalted ſatisfaction, and filled him with the ſtrongeſt aſſurance, that the *royal art* would be further encouraged in future ages; and being deſirous to *perpetuate* in the moſt effectual manner the *harmony* and good-fellowſhip already eſtabliſhed among them, and to ſecure to *themſelves*, their *future* pupils, and their *ſucceſſors*, the honour and reſpect due to men whoſe abilities were ſo great, and would be ſo juſtly renowned, he in conjunction with HIRAM king of *Tyre* and HIRAM ABIF, concerted a proper plan to accompliſh his intentions; in which it was determined, that in conformity to the practice of the original profeſſors of the *royal art*, general diſtinguiſhing characteriſtics ſhould be

eſtabliſhed for a proof of their having been fellow-labourers in this glorious work, to deſcend to their ſucceſſors in all future ages, who ſhould be in a peculiar manner qualified to cultivate the ſublime principles of this noble eſtabliſhment; and ſuch were adopted and received accordingly. With reſpect to the METHOD which ſhould be hereafter neceſſary for *propagating* the principles of the ſociety, SOLOMON *purſued* the uniform and ancient cuſtom, in regard to *degrees* of *probation* and *injunction* to ſecrecy: It was therefore determined, that the *gradations* in the ſcience ſhould conſiſt of *three* diſtinct degrees, to *each* of which ſhould be adapted a particular diſtinguiſhing teſt; which teſt, together with the explication, was accordingly ſettled and communicated to the fraternity, previous to their diſperſion, under a neceſſary injunction to *ſecrecy*: And they have been moſt cautiouſly preſerved, and tranſmitted down to poſterity by *faithful* brethren, ever ſince their emigration. Thus the *centre* of *union* among *free maſons*, was firmly fixed; their *cabala* or *traditions* regulated and eſtabliſhed; and their principles directed to the excellent purpoſes of their original intention.

CHAP.

CHAP. II.

THE harmony and connexion of the ſociety of *free maſons*, and the excellent precepts and principles thereof, have produced the utmoſt good conſequences, not only to the particular members of it, but frequently to the nations where *free maſonry* has been cultivated and practiſed.

For united by the endearing name of brother, they live in an affection and friendſhip, rarely to be met with, even among thoſe whom the ties of conſanguinity ought to bind in the firmeſt manner. That intimate union, which does ſo much honour to humanity in general, in the particular intercourſe which prevails among *free maſons*, diffuſes pleaſure that no other inſtitution can boaſt. For the name which they mutually uſe one towards another is not a vain compliment, or an idle parade; no, they enjoy in common all the felicity of a true brotherhood. Here merit and ability ſecure to their poſſeſſors an honourable regard, and a reſpectful diſtinction, which every one receives with an unaffected complacency and a perfect humility; conſtantly exerting himſelf for the general good, without

out vanity, and without fear. No one contends for ſuperiority; here emulation is only with a view to pleaſe; the man of ſhining abilities, and thoſe unbleſſed with ſuch ornaments, are here equally admitted; all may here perform their parts; and it may ſeem ſurpriſing, amongſt ſuch a variety of characters, haughtineſs or ſervility never appear. The greateſt admit of a ſocial familiarity; the inferiors are elevated and inſtructed; conſtantly maintaining by *theſe* means a beneficent equality.

With reſpect to the converſation, which they hold during their aſſemblies, it is conducted with the moſt perfect decency: Here it is an univerſal maxim, never to ſpeak of the abſent but with reſpect; ill-natured ſatire is excluded; all raillery is forbidden; they will not ſuffer the leaſt irony, or the poignant ſtrokes of wit, becauſe they generally have a malignant tendency; they *tolerate* nothing which carries with it even the appearance of vice; their pleaſures are never imbittered by ungrateful reflections, but produce a ſerene and laſting compoſure of mind.

This exact regularity, very far from occaſioning a melancholic ſeriouſneſs, diffuſes on the contrary, over

over the heart, and over the underſtanding, the moſt pure delights; the bright effects of enjoyment and hilarity ſhine forth in the countenance; and altho' the appearances are ſometimes a little more ſprightly than ordinary, *decency* never runs any riſque; 'tis *wiſdom* in *good-humour*. For if a brother ſhould happen to forget himſelf, or in his diſcourſe ſhould have the weakneſs to uſe ſuch expreſſions as are diſtinguiſhed under the name of *liberties*, a formidable *ſign* would immediately call him to his duty. A brother may miſtake as a man, but he hath opportunity and courage to recover himſelf, becauſe he is a *free maſon*. Altho' order and decorum are always ſcrupulouſly obſerved in the lodges of *free maſons*, theſe exclude not in any wiſe gaiety and chearful enjoyment: The converſation is animated, and the kind and brotherly cordiality that preſides there affords the moſt pleaſing ſenſations.

Having now given a *general* ſketch of the nature of this *inſtitution*, from whence the reader may form no inconſiderable idea of that compoſed wiſdom, and laudable harmony which governs in the fellowſhip of *free maſons*; it may not be improper in this

this place to take notice of a few remarks on the general obſervations made by the uninitiated.

It has been imagined, that there is every thing to be feared for the tranquillity of the ſtate, from a numerous aſſociation of men of merit and character, intimately united under the ſeal of *ſecrecy*. It is granted that this ſuſpicion has in it ſomething very ſpecious; for if the paſſion of a ſingle man hath cauſed, as we have known more than once, ſtrange revolutions in a ſtate, what might not be produced by a body ſo numerous and united, as that of free and accepted maſons; were they liable to theſe intrigues and cabals, which pride and ambition inſtill but too often into the human heart.

But there is nothing to be apprehended from *free maſons* in theſe reſpects; they are actuated by the love of order and peace, and are as much attached to *civil* ſociety, as united among themſelves; 'tis in this ſchool that a man may learn moſt effectually, what reſpect, what ſubmiſſion, what veneration he ought to have, for his God, his country and his king; 'tis among *them*, that ſubordination is fully practiſed and deemed a virtue, not a yoke.

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The author of *Religious Cuſtoms* ſpeaking of *free maſons*, ſays, "No abuſe is tolerated among them; no intemperance allowed; modeſty, union and humility are ſtrongly recommended." Again, "This ſociety is no ways offenſive to religion, good manners, or political government; it has and does ſtill flouriſh in Great Britain and its dominions under the protection of the greateſt perſonages, even *princes* of the royal blood."

Equally without reaſon, have they alſo been accuſed of holding aſſemblies for no other purpoſes, than that of ſpeaking with the greater freedom on *religious*, as well as *political* matters. Theſe topics are never ſuffered to be agitated; for it is a fundamental maxim of this inſtitution to prohibit all ſuch diſputes. The God of heaven, and the rulers of the earth are by them inviolably reſpected: And with regard to the ſacred perſon of *majeſty*, every congregated lodge, ſolemnizes the name with all poſſible veneration and reſpect.

It is alſo alledged by the objectors to *free maſonry*, that upon the initiation of a member into this myſtery, he lays himſelf under an obligation by an oath, with very ſevere penalties. This by

them is pronounced an unwarrantable proceeding. To obviate this objection, let the antiquity of ſwearing be traced as adopted by the ancients; afterwards examine the *nature* of the oath; and conſider how far it is, or is not, warrantable in the preſent caſe.

We are informed by *ſacred* hiſtory, concerning the manner of *ſwearing* among the *Hebrews*, that they ſometimes ſwore by *ſtretching forth their hands*; (*Gen.* xiv, *v.* 27.) ſometimes the party ſwearing *put his hand under the other's thigh*, (*Gen.* xxiv, *v.* 31, xlvii, *v.* 29.) which was the manner of adminiſtration uſed by ABRAHAM and JACOB; ſometimes *ſtanding before the altar*, (1 *Kings* viii, *v.* 31.) In *Deuteronomy* (*chap.* vi, *v.* 13,) *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name.* And in *Jeremiah* (*chap.* v, *v.* 7,) *How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by them that are no Gods*; and to forbear other inſtances, the worſhippers of the *true* God are by DAVID repreſented as ſwearing by him, *i. e.* by invoking his name.

The antiquity of ſwearing, as well as the *manner* of adminiſtering an oath, have now been ſufficiently

ciently ſhewn; let us in the next place, as far as may be neceſſary, take notice of the fundamental principles of this eſtabliſhment, as the propereſt method to form a right judgment of it, and examine how far an *oath* would, or would not, be juſtifiable on the initiation of a maſon.

If we examine the *laws* and *regulations* of *free maſonry*, it will appear that the *end* and purport of it is truly laudable; being calculated to regulate our paſſions, to aſſiſt us in acquiring knowledge of the arts and ſciences, and to promote morality and beneficence, as well as to render converſation agreeable, innocent, and inſtructive; and ſo to influence our practice, as to make us uſeful to others, and happy in ourſelves. With regard to the relation we have to ſociety in general, it will appear equally evident from the ſaid regulations, that a *free maſon* is to be a peaceable ſubject, conforming cheerfully to the government under which he lives, is to pay a due deference to his ſuperiors; and from his inferiors is to receive honour rather with reluctance than to extort it. He muſt be a man of univerſal benevolence and charity, and not tenacious of his abundance,

when the exigences of his fellow-creatures lay a juſt claim to his bounty; but it is not meant that he ſhould indiſcriminately diſpenſe alms to all ſuppliants, without duly conſidering their real wants and merits; otherwiſe the hypocrite often eats the bread which virtue in diſtreſs ought to be relieved by: This is a miſtaken character of charity, in which it is too often abuſed: Though the bounties of benevolence and compaſſion are given with a righteous wiſh, yet they ſhould be ruled by diſcretion.

Maſons not only challenge, but have ſupported this character amongſt the *honeſt* and *candid* part of mankind, whoſe equity and reaſon would never ſuffer them to entertain ill-grounded prejudices.

Now let us aſk, if a number of perſons have formed themſelves into a body with a deſign to improve in uſeful knowledge, to promote univerſal benevolence, and to cultivate the ſocial virtues of human life, and have bound themſelves by the ſolemn obligations of an oath to conform to the rules of ſuch inſtitution; where can be the impiety, immorality, or folly of ſuch proceeding? Is it not the cuſtom of moſt communities in the ſtate, amongſt the learned bodies, in commerce, &c.

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The caſe is too commonly known to require a recital of many particular inſtances. Allow me only to make a few extracts from Biſhop *Saunderſon's* lectures on the ſubject of oaths, who aſſerts, "That when a thing is not by any precept or interdict, human or divine, ſo determined, but a man may at his choice do, or not do, as he ſees expedient: Let him do what he will he ſinneth not. (1 *Cor.* vii, v. 36)" "A *ſolemn* oath of itſelf, and in its own nature, is not more obligatory than a *ſimple* one; becauſe the obligation of an *oath*, ariſeth preciſely from this, that GOD is invoked as a witneſs and avenger, *no leſs* in the *ſimple* one, than in the *ſolemn* and *corporal*; for the invocation is made preciſely by the *pronunciation* of the words, (which is the ſame both in the ſimple and ſolemn) and not by any *corporal motion* or *concomitant ſign* in which the *ſolemnity* of the *oath conſiſts*."

And it is a matter well worthy the conſideration of every man, that as the object of a lawful oath, is GOD alone, ſo it contains a ſolemn confeſſion of his *omnipreſence*, that he is with us in every place; of his omniſcience, that he knoweth all *ſecrets* of the heart, that he is a *maintainer of truth*

and

and an avenger of falſhood; of his *juſtice*, that he is willing, and of his *omnipotence*, that he is *able* to puniſh thoſe that by *diſregard to their oaths*, ſhall diſhonour him.

It is therefore of a dangerous tendency for perſons who have once *taken* an *oath*, to trifle and play with the *force* of it, even ſuppoſing the *occaſion* of ſuch obligation was actually of ſmall moment in it ſelf. And this is poſitively determined by the ſame writer, in the following words, and ought to be a caution to *all*, not to violate an oath, leaſt they incur the fatal conſequences of *real perjury*. "A *voluntary* oath is the more binding for being *voluntary*, becauſe there is no ſtricter obligation than that we take willingly on ourſelves." And in another place, "An oath is binding in matters of the *leaſt moment*; becauſe *weighty* and *trivial things* have a like reſpect unto *truth* and falſhood." And further, "Becauſe every party *ſwearing*, is bound to perform *all* he *promiſed*, as far as he is able, and as far it is *lawful*."

This is likewiſe confirmed by MOSES (*Numb.* xxx, *v.* 2) "If a man ſwear an oath to bind his ſoul with a bond, he ſhall not break his word; he ſhall

ſhall do according to all that proceedeth out of his mouth." And *(Zech.* v, *v.* 4*)* it is threatened that every one that ſweareth falſly, ſhall be cut off by the curſe: "I will bring it forth, ſaith the LORD of HOSTS, and it ſhall enter into the houſe of *him* that *ſweareth falſely by my name;* and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof." The objectors being thus anſwered with reſpect to the *lawfulneſs* of an oath, ſuppoſing one to be required on the initiation of a *free maſon*, as to the certainty of which, conjecture is their only ſupport: Let us next take notice of the charge brought againſt them on account of *ſecrecy*, one of their grand characteriſtics, and which has been the innocent cauſe of all the perſecutions and reproaches they have ſuffered.

If *ſecrecy* be a virtue, (a thing never yet denied) can that be imputed as a *crime*, which has been conſidered as an excellence in all ages? Does not SOLOMON, the wiſeſt of men, tell us, *He that diſcovers ſecrets is a traitor; but a man of a faithful ſpirit concealeth the matter.*

In conducting all worldly affairs, *ſecrecy* is not only

only essential, but absolutely necessary; and was ever esteemed a quality of the greatest worth: Do not all incorporated bodies amongst *us*, enjoy this liberty without impeachment or censure? An *apprentice* is bound to keep the secrets of his master; a *freeman* is obliged to consult the interest of his company, and not prostitute in common the mysteries of his profession; secret *committees* and *privy counsels* are solemnly enjoined not to publish abroad their debates and resolutions. In *courts martial* the members are bound to *secrecy*; and in many cases for more effectual security an oath is administered.

Therefore since it evidently appears from the foregoing instances (among many others) that there ever were *secrets* amongst mankind, as well respecting *societies* as *individuals*, and that the keeping those *inviolable* was always reputed an indispensable duty, and attended with an honourable estimation: It must be very difficult to assign a sufficient reason why the same practice should be at all wondered at, or less approved in the *free and accepted masons* of the present age, than they were amongst the wisest men and greatest philosophers of antiquity.

The

The general practice and constant applause of the *ancients*, as well as the custom of the *moderns*, one would naturally imagine should be sufficient to justify *masons* against any charge of singularity or innovation on this account; for how can this be thought singular or new, by any one who will but calmly allow himself time to consider and weigh the progressive circumstances of the *craft*, after their dispersion when the Temple was finished.

SOLOMON, for the conduct of such a multitude, wisely preserved the order of the religious, and the mysteries of their initiation, for the rule of his people employed in the temple. Assuredly the secrets *revealed* were for other purposes than what relate to piling up masses of stone; and the *society*, as it now stands, is an association on religious and charitable principles; which principles were instituted and arose upon the knowledge of GOD, and what was superadded in the christian revelation.

Soon after the progress of christianity in this land, all Europe was inflamed with an enthusiastic madness in the prosecution of the Holy War, in which for the recovery of the holy city and Judea

out of the hands of the infidels, armed legions of ſaints, devotees, and enthuſiaſts poured forth from every ſtate in Europe, to waſte their blood and treaſure in a purpoſe barren and unprofitable.

It was deemed neceſſary that thoſe who took up the enſign of the croſs, in this enterprize, ſhould form themſelves into ſuch ſocieties as might *ſecure* them from ſpies and treachery; and that each might know his companion and brother labourer, certain *ſigns*, *ſignals*, and *watch-words* ſhould be appointed amongſt them.

No project or device could anſwer the purpoſes of the cruſadors better than thoſe of maſonry: The maxims and ceremonials attending the order had been previouſly eſtabliſhed, and were materially neceſſary on that expedition; for as the Mahomedans were worſhippers of the Deity, and as the enterprizers were ſeeking a country, where the maſons were in the time of *Solomon* called into an aſſociation, and where ſome remains would certainly be found of the myſteries and wiſdom of the ancients and of their predeceſſors, ſuch degrees of maſonry as extended only to the acknowledg-

ment

ment of their being ſervants of the GOD of nature, would not have diſtinguiſhed them from thoſe they had to encounter, had they not aſſumed the ſymbols of the chriſtian faith.

All the learning of Europe in thoſe times, was poſſeſſed by the religious, many of whom had been initiated into the myſteries of maſonry, and were the projectors of this enterprize; and as Solomon in the building of the temple introduced orders and regulations for the conduct of the work, ſo that no confuſion ſhould happen during the progreſs; in like manner the prieſts projecting the cruſades revived the orders and regulations of Solomon; hence that *ſecrecy* which attended the cruſadors.

This initiation, which was founded in the myſteries of religion as before related, is now maintained on the principles of lending mutual aid and conſolation to each other; hence it became neceſſary to uſe ſuch expreſſions as ſhould be underſtood by people of all nations. So it is with maſons; that they can communicate their hiſtory, their wants and prayers to every *brother* throughout the

globe: From whence it is certain, that many lives have been ſaved in foreign countries, when ſhipwreck and miſery had overwhelmed them: When ſickneſs and want had brought them even to the brink of the grave, the diſcovery of *maſonry* has ſaved them.

As this then is the importance of *maſons' ſecrecy*, wherefore ſhould the world wonder that the moſt profligate tongue, which ever had expreſſion, hath not revealed it? They are united together by their *indigencies* and *infirmities*, and a vaſt variety of circumſtances contribute to their mutual and neceſſary dependance on each other, (which lays a grand foundation for terreſtrial happineſs, by ſecuring general amity and the reciprocation of good offices in the world) ſo that in all *particular ſocieties*, of whatever denomination, they are all conjoined by a ſort of cement; by *bonds* and *laws* that are peculiar to each of them, from the higheſt aſſemblies to the loweſt. Conſequently the injunctions of ſecrecy among *free maſons*, can be no more unwarrantable than in the *ſocieties* and *caſes* already pointed out: For by the laws of nature and of

nations,

nations, every *individual*, and every ſociety has a right to be ſuppoſed *innocent* 'till *proved* otherwiſe.

Yet notwithſtanding the *myſteries* of our profeſſion are kept inviolable, none are excluded from a full knowledge of them, in *due* time and manner, upon proper application, and being *found* capable and worthy of the truſt.

CHAP.

CHAP. III.

THE next ſubject which comes under conſideration is the making uſe of *hieroglyphic figures, parabolical*, and *ſymbolical cuſtoms* and ceremonies, *ſecret words* and *ſigns*, with different *degrees* of *probation* peculiar to free and accepted maſons.

It is well known that *ſuch* cuſtoms and ceremonies are as ancient as the firſt ages of the world; the philoſophers of which practiſed the method of inculcating their *ſublime truths* and *important points of knowledge* by *allegory* and *mythology*, the better to ſecure them from deſcending into the familiar reach of every inattentive and unprepared novice, from whom they might not meet with the veneration they deſerve, and thereby become too *familiar* and *contemptible*; for which reaſon they were accuſtomed to proceed with the utmoſt care and prudence; Thus the antient Egyptian philoſophers had many *ſublime notions* which they kept *ſecret*, and never diſcovered to the people, but under the veil of *fables* and allegories; alſo other eaſtern nations concealed *ſecret myſteries* under their

religious

religious ceremonies, a custom still retained by many of them.

An interpretation therefore of these allegories, &c. as they come under notice, shall be attended to; and will, it is presumed, exactly square with the present purpose.

Of all the symbols appropriated to JUPITER MERCURY, &c. notice shall only be taken of the *crown of rays*, the *petasus*, *caduceus*, &c. with which they are represented. The *first* denotes the power of the Supreme Being; the *other* that *power* ought to be accompanied with prudence, &c.

The *cock* was a symbol peculiar to MERCURY, as expressive of that vigilance which was so very necessary to him, and destined to execute many functions; as sometimes this *emblem* hath an ear of corn in his bill, which may serve to point out to man, that plenty and happiness will be the consequence of *care* and attention.

The *club* is the symbol of HERCULES, and denotes strength.

The various symbols belonging to the goddess DIANA were *Oxen*, *Lions*, *Griffins*, *Stags*, *Sphynxes*, *Bees*,

Trees, Boughs, Roſes, &c. which ſignify in a myſtical ſence, the *univerſe* with all its productions.

It will not be foreign to the ſubject to take notice, that cities, rivers, regions, and even the various parts of the globe had their proper ſymbols, which were ſo many *enſigns* to diſtinguiſh them. *Cities* were ſignified by women with *towers* on their heads: The *eaſt* is repreſented by a woman mounted upon a car, with *four horſes*, riſing as they go. The *weſt* is ſignified likewiſe by a woman in a car drawn by *two horſes*, a *genius* preceding her, together with the *horſes falling* down, by which the *weſt* or ſun-ſetting is denoted.

The ſymbol of ASIA was a woman with a *mural crown*, holding an *anchor*; to denote that the way thither was to croſs the ſea. AFRICA was repreſented by a woman with an *Elephant's* trunk on her forehead. *Thus* were the different parts of the world repreſented under their reſpective *ſymbols* and *hieroglyphics*.

To improve properly on *theſe* myſtical writings, it will be neceſſary to bring them home to ourſelves, by way of application.

Firſt in a *phyſical* ſence; for under the various

names

names of *pagan deities*, are concealed the body and ſubſtance of *natural philoſophy*: Under *allegories*, the poets expreſs the wonderful works of nature.

Secondly in an *ethical* ſenſe; the ſcope or intent of mythologiſts was not *fable*, but *morality*. Their deſign was to inform the underſtanding, correct the paſſions, and guide the will. Examples are laid down to kindle in the mind a candid emulation, leading through the *temple* of *virtue* to the temple of *honour*. They ſet off in the fulleſt colours, the *beauty* of *virtue*, and *deformity* of *vice*.

Thirdly in a *theological* ſenſe; for let a ſkilful hand modeſtly draw aſide the veil of poetry, and he will diſcover the majeſtic form of divinity: And it is ſaid of PLATO, from the beſt authorities, that he derived the ſublimeſt principles of his *philoſophy* from ſome writings of MOSES, which he had met with and ſtudied in the courſe of his travels. Doubtleſs as the *ancients*, before the invention of letters, expreſſed their conceptions in hieroglyphics; ſo did the *poets* their *divinity*, in *fables* and *parables*.

We alſo find, that even when monumental *ſtones* were ſet up as memorials to poſterity of any great event, there was ſomething expreſſive either in

the *number* of them or in their ſhape, or in the *order* and *figure* in which they were placed. Of the firſt kind were the monuments erected by *Moſes* at the foot of *mount Sinai*; (*Exod.* xxiv. *v.* 4) and the altar at *Gilgal*, erected by JOSHUA, upon the banks of *Jordan*: The firſt being twelve pillars, according to the number of the tribes of Iſrael; and the other conſiſting of as many ſtones taken out of the river, which had been miraculouſly divided for their paſſage into the promiſed land; in memory of which the ſame number of ſtones were likewiſe ordered by *Joſhua* to be placed in the midſt of the river on the ſpot where the feet of the prieſts who bore the ark had ſtood. (*Joſh.* iv, *v.* 9)

And with reſpect to ASSEMBLIES and ESTABLISHMENTS amongſt men, *they* ever had *ſigns* and *words*, ſymbolical *cuſtoms* and *ceremonies*, different *degrees* of probation, &c. this manifeſtly appears from all hiſtories both *ſacred* and *profane*.

When the *Iſraelites* marched through the wilderneſs, we find that the twelve tribes had between them, *four* principal banners or ſtandards: Every one of which had its particular *motto*: And each ſtandard alſo had a diſtinct ſign deſcribed upon it.

The

The ancient *prophets*, when they would deſcribe things emphatically, did not only draw *parables* or *allutions* from things which had offered themſelves, as from the rent of a garment (*1 Sam.* xv), from the veſſels of a potter (*Jer.* xvii), &c. but alſo when ſuch fit objects were wanting, they ſupplyed them by *their own actions*, as by rending a garment (*1 Kings* xi), by impoſing ſignificant names *on their ſons* (*Iſa.* viii, *Hoſ.* i), by dividing hair into three parts (*Ezek.* v), by making a chain (*Ezek.* vii), &c. by ſuch kind of types the prophets of old were accuſtomed to expreſs themſelves.

A further illuſtration may not be improper; thus as a ſociety, profeſſing themſelves ſervants of the *deity*, the LODGE in which they aſſemble preſents a repreſentation of the world, where the *Great Architect* hath ſpread over the earth the illuminated canopy of heaven; ſuch was the veil wherewith SOLOMON covered the temple of *Jeruſalem*; and ſuch is the covering of the lodge: As an emblem of *God's* power, his goodneſs, his omnipreſence, and eternity. The lodge is adorned with the image of the *ſun*, which he ordained to ariſe from the eaſt, to call forth the people of the earth to

their *worſhip*, and to their exerciſe in the walks of *virtue*. They wear the figures of the *ſun* and *moon*; thence implying, that they claim the auſpicious countenance of heaven on their virtuous deeds, and as *true maſons*, ſtand redeemed from darkneſs, and are become the ſons of light; acknowledging in *their* profeſſion, their reverence and adoration to *him* who gave light into his works; and by their practice, ſhewing that they carry their emblems into real life, by reſiſting the impulſe of *impurity*, *inebriation*, *hatred*, and *malice*; preferring *charity*, *benevolence*, *temperance*, *chaſtity*, and *brotherly-love*; as that acceptable ſervice on which the *Great maſter of all* in his beatitude looks down with approbation.

The ſame divine hand pouring forth gifts of benevolence, which hath *bleſſed* men with the ſight of his glory in the heavens, hath alſo ſpread the earth with a beauteous carpet of *moſaic work*; and that he might ſtill add beauty to the *earth*, he hath bordered it with the ocean. As man travels inceſſantly through the various *incidents* of life, and his days are chequered with innumerable *events*; ſo is the lodge furniſhed with *moſaic work*, to remind us of the *precariouſneſs* of our *ſtate* on earth:

earth: Whilſt this *emblem* is before us, we are inſtructed to boaſt of nothing, to have compaſſion upon and aid the diſtreſſed, and to walk uprightly and with humility.

The *emblem* of *prudence* is the *firſt* and moſt exalted object, ever to be preſent to the eye, that the *heart* may be attentive to her *dictates*, and ſtedfaſt to her *laws*; for *prudence* is the rule of all *virtues*; *prudence* is the path which leads to every degree of propriety, is the channel where ſelf-approbation flows for ever: *Fortitude*, *temperance*, and *juſtice* are her conſtant companions; ſhe leads forth to *worthy actions*, and as a *blazing ſtar*, ſhines through the doubtfulneſs and darkneſs of this world: By *fortitude* man is enabled, in the midſt of preſſing evils, to do that which is agreeable to the dictates of *right reaſon*: *Temperance*, as being a moderation or reſtraining of the *affections* and *paſſions*, and conſidered under the various definitions of *moraliſts*, conſtitutes *honeſty*, *decency*, and *baſhfulneſs*; and lays the foundation of *meekneſs*, *clemency*, and *modeſty*: By *juſtice*, we are taught to do *right* to all, and to yield to every man whatever *belongeth* to him.

Thus having in an ample manner ſet forth the

antiquity,

antiquity, *meaning*, and *propriety* of the uſe of *hieroglyphics*, *ſymbols*, *allegories*, &c. from the earlieſt antiquity to the preſent time, amongſt the *wiſeſt* and *beſt* of men, the next ſubject which comes under conſideration is that of PROBATIONARY DEGREES: The inſtances that might be produced of the *antiquity*, *neceſſity*, and *general uſe* of them would require more pages than are contained in this volume, ſuffice it here to mention the following.

If we examine the cuſtoms of the *Jews*, we ſhall ſee that the *Levites* had the ſeveral degrees of *initiation*, *conſecration*, and *miniſtration*. And in their grand counſels, they had alſo three chief officers, the *principal*, *vice principal*, and *chacam*, or wiſe man; the laſt *two* were called *aſſiſtant councellors*: Their *pupils* were divided into *three* diſtinct *claſſes*, who according to their abilities were from time to time *elected* to fill up the vacant offices in the great aſſembly.

About the time of our SAVIOUR'S NATIVITY, the eaſtern ſchools uſed a ſet form of dicipline. The ſcholar was firſt termed *diſciple*, in reſpect of his learning; a *junior*, in reſpect of his minority;

bachur,

bachur, (i. e. one *chosen* or *elected*) in respect of his qualification or election into the number of disciples: And after he *proved* himself a proficient in their studies, and was thought *worthy* of some degree, by imposition of hands, he was made a graduate.

At the *east* end of every *school* or *synagogue*, the *Jews* had a chest called *aron*, or ark, in which was locked up the *pentateuch* in manuscript, written on vellum, in square characters, which by express command was to be delivered to *such only* as were *found* to be *wise* among them (*2 Esdr.* xiv. *v.* 16). This method of proceeding was also observed at the building of SOLOMON's *temple*, when, it is known, the *craftsmen* were not to be made *masters*, until that glorious edifice should be completed, that so they might acquire *competent skill*, and be able to give AMPLE PROOF of their qualifications.

PYTHAGORAS, who flourished above 500 years before *Christ*, never permitted a pupil to speak in his school, till he had undergone a *probation* of *five years* silence.

The *Essenes* among the *Jews* (a sort of Pythagoreans) had the following customs. When a person desired

deſired *admittance* into their ſociety, he was to paſs through proper degrees of *probation*, before he could be *maſter* of their myſteries; when he was received into the claſs of *novices*, he was preſented with a *white garment*; and when he had been long enough to give ſome competent proof of his *ſecrecy* and *virtue*, he was admitted to *further* knowledge. Yet ſtill he went on with the tryal of his *integrity* and good *morals*; and at *length*, being found worthy in every reſpect, was *fully* admitted into their *myſteries*. But before he was received as an eſtabliſhed member, he was to bind himſelf by ſolemn obligations and profeſſions, to do juſtice, to do no wrong, to keep faith with all men, to embrace the truth, to keep his hand clear from fradulent dealings, not to conceal from his fellow-profeſſors any of the *myſteries*, nor to communicate them to the profane; to deliver nothing but what he received, as well as to endeavour to preſerve the principles that he profeſſed. Every member eat and drank at one common table, and any brethren of the ſame fraternity, who came from places ever ſo remote, were ſure to be received at their meetings.

The above proceeding is ſo far from being *novel*,

that

that it is practiſed in *our own nation* even at this day, in the *learned* ſocieties of every denomination: For inſtance, in *academical degrees*, there are batchelor, maſter, doctor; in the *church*, the ſeveral *orders* of deacon, prieſt, and biſhop; in the *municipal law*, thoſe of ſtudent, barriſter, and ſerjeant; in the *civil law* and *phyſic*, ſtudent, batchelor, and doctor; in each of *theſe* the diſciple or ſcholar undergoes proper examinations, and is neceſſarily required to be found well qualified *prior* to his admiſſion to any *ſuperior* rank.

And as FREE-MASONRY is in like manner a *progreſſive* ſcience, not to be perfectly attained but by *time*, *patience*, and *application*; it is neceſſary that teſtimonies of proper qualifications ſhould be required for the *reſpective degrees*, before the candidate can attain them; both in regard to *ſcience* and *morality*: As the honour of the inſtitution *ſhould* always be a *principal* object in view to every *free and accepted maſon*, who ought to be *well* inſtructed in the *ſcientific* knowledge, and *moral* and *ſocial* virtues *peculiar* to an inferior, before he can be

admitted to the more ſublime truths of the *perfect* and *well qualified* MASON.*

The nature of the deſign leads in the next place to the conſideration of the *name* which has been adopted by the *inſtitution*, from its firſt eſtabliſhment; and to inform the *inattentive* or late *initiated* brother, that this did not ariſe *merely* from the ſkill in *architecture*, or the *principles* of *building*, but from a more comprehenſive acquaintance and knowledge of the ſublimeſt principles of *philoſophy* and *moral virtue*; which, however excellent they may be in the opinion of the learned and judicious part

* Was a *contrary* practice to be adopted in the *gradations* in the craft; and *ſubſequent* degrees ſhould be conferred without taking *due* time to make proper trial of the *abilities*, *proficiency*, and *morality* of the candidate; no one acquainted with the *conſtitution*, would heſitate a moment to pronounce *ſuch practice* an evident violation of its principles: And ſhould that ever prove to have been the caſe, it is hoped thoſe who have *erred* therein, will inform themſelves of the great *impropriety* of ſuch proceedings; and think it a duty which *they* owe to the *ſociety*, and to their *own honour*, to diſcontinue ſuch practice, or they will give cauſe to ſuſpect that they wiſh not to regulate their proceedings by the *true* plan of *maſonry*.

part of mankind, cannot be indiſcriminately revealed to *every* one; leſt inſtead of that reſpect which they require, for want of right underſtanding and a ſound mind, they might not produce their juſt and neceſſary conſequences; as even the *pureſt* morality and *wiſeſt* ſyſtems have been too often ridiculed by the *folly* or *perverſeneſs* of the ignorant and weak; ſo little reliſh have *they* for things excellent in themſelves, ſo inattentive are *they* to the force of the cleareſt reaſoning, and ſo enveloped in ignorance and prejudice, that nothing is ſufficient to convince them. It is not meant *that* ignorance which implies a *want* of knowledge, but *that* affected *folly* which deſpiſes it: For the natural and proper effect of a bare want of knowledge ſhould be, that men forbear to paſs *any* judgment upon what they underſtand *not*; and that they neither contend *for*, nor *againſt* any thing, before they have *ſome reaſon* to determine them ſo to do.

Did they *know* any thing of the profeſſion, they could not but eſteem it: For they would be convinced that it is founded on the moſt exalted principles of *morality* and *ſocial virtue*, tending to promote the true happineſs of mankind in general;

and the peace and ſatisfaction of every individual in particular.

Had the *inſtitution* contained nothing commendable or valuable in it, 'tis impoſſible it ſhould have exiſted, and been patronized by the wiſe, the good, and the great, in all ages of the world. For it cannot be ſuppoſed that men, diſtinguiſhed by every accompliſhment that can adorn human nature, would embrace or continue in principles, which they found to be erroneous or contemptible. They may aſſure themſelves, that if there was no more in the *inſtitution* than has been too often ſuggeſted, it would have fallen to the ground many ages ago; but the contrary being the caſe, they may ſafely conclude, that it will continue to exiſt for ages yet to come.

The name of *maſon* is not to be conſidered in the contracted ſenſe of a builder of habitations, &c. but *figuratively*, and agreeable to the method of the *ancient ſociety* on which this inſtitution is founded; and taken in this meaning, a *maſon* is one who by gradual advances in the *ſublime truths*, and the various *arts* and *ſciences*, which the principles and precepts of *free-maſonry* tend to inculcate and eſtabliſh.

liſh, is raiſed by regular *ſteps* to ſuch a degree of perfection, as to be replete with happineſs in himſelf, and extenſively beneficial to others.

As to the epithet *free*, that evidently owed its riſe to the practiſe of the *ancients*, who never ſuffered the *liberal arts* and *ſciences* to be taught to any but the *free-born*.

Having traced back to the earlieſt ages the uſe and meaning of *ſymbols* and *hieroglyphics*; and likewiſe demonſtrated the original *intention* and *uſe* of *allegorical* figures and ceremonies; and the reaſonableneſs and neceſſity of *progreſſive degrees* in the purſuit of every art and ſcience; no unprejudiced perſon will think it extraordinary that *thoſe* cuſtoms and ceremonies, eſtabliſhed and connected with the *inſtitution*, have been moſt *ſacredly* and *inviolably* preſerved and adhered to by *maſons* to this day. But what ſuch cuſtoms and ceremonies are, and for what ends and purpoſes *uſed*, never can be known except to *true* and *lawful brethren*.

Therefore however anxious the buſy and uninitiated may be to diſcover the *myſteries* of the *order*, all their endeavours muſt prove ineffectual. They may be aſſured that the only means to attain to the knowledge

knowledge of them, are *abilities*, *integrity*, *firmneſs*, and a due and conſtant perſeverance in the great duties of *moral* and *ſocial* life, in principles of *religion* and *virtue*, and whatever is commendable and praiſe-worthy. THESE are the ſteps, and *this* the clue that will lead and direct the practiſers of ſuch excellencies to the heights of *free-maſonry*, and while they adhere to them, will effectually ſecure to them the favour and eſteem of every able and faithful brother, and the warmeſt approbation and ſatisfaction of their own hearts.

THE DUTIES OF A FREE-MASON,

IN SEVERAL CHARGES, &c.

A CHARGE FOR THE FESTIVAL OF St. JOHN.

BRETHREN,

BEING this day, by your choice, exalted into this chair, it is the fervent wish of my heart to render myself as little unbecoming as possible of the distinguished *honour*: Many important *duties* has a MASTER of a Lodge to perform. To give *instruction* is one; I do not however presume upon any superior abilities to dictate to my brethren; yet I think it incumbent upon me, whilst I have the honour to sit in this chair, on this and all other such occasional festivities, and think my *office* requires it of me, to exhort you to consider the *nature* of our

inſtitution, and to remind you of the *duties* it preſcribes. Thoſe *duties* are very ſerious and important, and have this day, I doubt not, been expatiated upon in *many* places, by reverend Brethren in the ſolemn Temple.

Our ORDER inſtructs us in our duty to the great *Artificer* of the *Univerſe*; directs us to behave as becomes *creatures* to their *creator*; to be ſatisfied with his diſpenſations, and always to rely upon *him*, whoſe *wiſdom* cannot miſtake our happineſs; whoſe *goodneſs* cannot contradict it.

It directs us to be *peaceable ſubjects*, to give no umbrage to the *civil powers*, and never to be concerned in plots and conſpiracies againſt the *well-being* of the *nation*; and as political matters have ſown the ſeeds of diſcord among the neareſt relations, and moſt intimate friends, *we* are wiſely enjoined in our aſſemblies, never to ſpeak of them.

It inſtructs us in our *duty* to our neighbour; teaches us not to *injure* him in any of his connections,

tions, and in all our *dealings* with him to act with juſtice and impartiality. It diſcourages *defamation*; it bids us not to circulate any *whiſper* of *infamy*, improve any *hint* of *ſuſpicion*, or publiſh any *failure* of *conduct*. It orders us to be *faithful* to our truſts; not to *deceive* him who relieth upon us; to be *above* the meanneſs of diſſimulation; to let the *words* of our mouths expreſs the *thoughts* of our hearts; and whatſoever we *promiſe*, religiouſly to perform.

It teaches inviolable *ſecrecy*; bids us to the unenlightened never to diſcover our myſtic rites, or betray the confidence a brother has placed in us. It warms our hearts with true philanthropy, which directs us never to permit a wretched fellow-creature to paſs by unnoticed. It makes us ſtifle enmity, wrath, and diſſention; and nouriſhes love, peace, friendſhip, and every ſocial virtue; it tells us to ſeek our happineſs in the happineſs we beſtow, and to love our neighbour as ourſelves.

It informs us that we are children of one father; that man is an infirm ſhort-lived creature, who paſſes away like a ſhadow; that he is haſtening to

that place where human titles and diſtinctions are not conſidered; where the trappings of pride will be taken away, and virtue alone have the pre-eminence; and *thus* inſtructed, *we* profeſs, that *merit* is the only proper diſtinction. We are not to vaunt ourſelves upon our riches, or our honours, but to cloath ourſelves with humility; to condeſcend to men of low eſtate; to be the friends of merit in whatever rank we find it. We are connected with men of the moſt indigent circumſtances, and in the lodge, (though our order deprives no man of the honour due to his dignity or character) we rank as brethren on a level; and out of a lodge, we conſider the moſt abject wretch as belonging to the great fraternity of mankind; and therefore, when it is in our power, it is our duty to ſupport the diſtreſſed, and patronize the neglected.

It directs us to diveſt ourſelves of confined and bigotted notions, and teaches us, that *humanity* is the ſoul of religion. We never ſuffer any religious diſputes in our lodges, and as maſons, we only purſue the univerſal religion, the *religion of nature*.

Worſhippers

Worſhippers of the God of mercy, *we* believe that in every nation, he that feareth him and worketh righteouſneſs is accepted of him. All maſons, therefore, whether *Chriſtians*, *Jews*, or *Mahomedans*, who violate not the rule of right, written by the ALMIGHTY upon the tablets of the heart; who *do* fear him, and *work* righteouſneſs, *we* are to acknowledge as brethren; and though we take different roads, we are not to be angry with, or perſecute each other on that account. We mean to travel to the ſame place; we *know* that the end of our journey is the ſame; and we all affectionately hope to meet in the lodge of perfect happineſs:---How lovely is an inſtitution fraught with ſentiments like theſe! How agreeable muſt it be to *him* who is ſeated on a throne of everlaſting mercy! To that God who is no reſpecter of perſons!

It inſtructs us likewiſe in our *duty* to ourſelves; it teaches us to ſet juſt bounds to our deſires; to put a curb upon our ſenſual appetites; to walk uprightly.

Our

Our Order excludes *women*; not that it refuſes to pay a proper regard to that lovely part of the creation, or that it imagines they would not implicitely obey the ſtricteſt laws of ſecrecy; but we know if they were admitted to our aſſemblies, that our boſoms muſt often be inflamed by love; that jealouſy would ſometimes be the conſequence; that then we ſhould no longer be kind brethren, but deteſtible rivals; and that our harmonious inſtitution would by that means be weakened, if not ſubverted. But though our order excludes women, it does not forbid our enjoying the pleaſures of love, yet it bids us enjoy them in ſuch a manner as the laws of *conſcience*, *ſociety*, and *temperance* permit: It commands us for momentary gratifications, not to deſtroy the *peace* of families; not to take away the *happineſs* (a happineſs with which grandeur and riches are not to be compared) which thoſe experience whoſe hearts are united by love,---not to profane the firſt and moſt holy inſtitution of nature.

To enjoy the bleſſings ſent by divine beneficence, it tells us, is *virtue* and *obedience*; but it

it bids us to avoid the allurements of *intemperance*, whoſe *ſhort* hours of jollity are followed by *tedious* days of pain and dejection; whoſe joys turn to madneſs, and lead to diſeaſes, and to death. Such are the *duties* which our *Order* teaches us, and MASONRY, the heavenly *Genius*, ſeems now thus to *Addreſs* us:

"The ORDER I have eſtabliſhed in every part of it, ſhews conſummate *wiſdom*, founded on *moral* and *ſocial* virtue; it is ſupported by *ſtrength*, it is adorned by *beauty*; for every thing is found in it that can make ſociety agreeable: In the moſt ſtriking manner, I teach you to *act* with *propriety* in every *ſtation* of life; the *tools* and *implements* of architecture, and every *thing* about you, I have contrived to be moſt expreſſive *ſymbols* to convey to you the ſtrongeſt *moral* truths. Let your improvement be proportionable to your inſtructions. Be not content with the name *only* of FREE MASON;---inveſted with my ancient and honourable badge, be *Maſons* indeed. Think not that it conſiſts only in meeting and going through the ceremonies which I have appointed; theſe ceremonies,

in ſuch an order as mine, are neceſſary, but they are the moſt immaterial part of it, and there are weightier matters which you muſt not omit. To be Maſons indeed, is to put in practice the leſſons of wiſdom and morality."

"With reverential gratitude, therefore, chearfully worſhip the ETERNAL PROVIDENCE; bow down yourſelves in filial and ſubmiſſive obedience to the unerring direction of the mighty *Builder*; work by his *perfect* plans, and your edifices ſhall be beautiful and everlaſting."

"I command you to love your neighbour; ſtretch forth the hand of relief to him, if he be in neceſſity; if he be in danger, run to his aſſiſtance; tell him the truth if he be deceived; if he be unjuſtly reproached and neglected, comfort his ſoul, and ſooth it to tranquility: You cannot ſhew your gratitude to your *Creator* in a more amiable light, than in your mutual regard for each other."

"Pride not yourſelves upon your *birth*, (it is of no conſequence of what parents any man is born, provided

provided he be a man of merit;) or your *honours*, (they are the objects of envy and intemperance, and muſt 'ere long be laid in the duſt;) or your riches, (they cannot gratify the wants they create;) but be meek and lowly of heart: I reduce *all* conditions to a pleaſing and rational *equality*; *pride* was not made for man, and he that humbleth himſelf ſhall be exalted."

"I am not gloomy and auſtere; I am a preacher of MORALITY, but not cruel and ſevere; for I ſtrive to render *it* lovely to you by the charm of pleaſures, which leave no ſting behind; by *moral* muſic, *rational* joy, and *harmleſs* gaiety. I bid you not to abſtain from the pleaſures of ſociety, or the innocent enjoyments of love or wine: To abſtain from them, is to fruſtrate the intentions of providence. I enjoin you not to conſecrate your hours to ſolitude; ſociety is the true ſphere of human virtue: And no life can be pleaſing to GOD, but what is uſeful to man. On this *feſtival*, in which well-pleaſed, my *Sons*, I ſee you aſſemble to honour me, be happy, let no penſive looks profane the general joy, let ſorrow ceaſe, let none be

wretched; and let pleaſure, and her boſom friends attend the ſocial board. *Pleaſure* is a ſtranger to every malignant and unſocial paſſion; is formed to expand, to exhilarate, and to humanize the heart. But pleaſure is not to be met with at the table of turbulent feſtivity: At ſuch meetings there is often the vociferation of merriment, but very ſeldom the tranquillity of chearfulneſs; the company inflame their imaginations to a kind of momentary jollity, by the help of wine and riot; and conſider it as the firſt buſineſs of the night to ſtupify recollection, and lay that reaſon aſleep, which diſturbs their gaiety, and calls upon them to retreat from ruin. True pleaſure diſclaims all connection with indecency and exceſs; and declines the ſociety of *riot roaring* in the jollity of heart. A ſenſe of the dignity of *human nature* always accompanies it, and it admits not of any thing that is degrading. *Temperance* and *chearfulneſs* are its conſtant attendants at the ſocial board; but the too lively ſallies of the latter are always reſtrained by the moderation of the former. And yet, my Sons, to what do *theſe reſtraints of Maſonry*, and the inſtruction I give you with reſpect to pleaſure amount? They may all

be

be comprized in a few words---not to hurt yourſelves, and not to hurt others, by a wrong purſuit of pleaſure. Within theſe bounds pleaſure is lawful; beyond them it becomes criminal, becauſe it is ruinous. Are theſe reſtraints any other than what a Maſon would chuſe to impoſe on himſelf? I call you not to renounce pleaſure, but to enjoy it with ſafety. Inſtead of abridging it, I exhort you to purſue it on an extenſive plan. I propoſe meaſures for ſecuring its poſſeſſion, and for prolonging its duration."

"On this *Feſtival*, I ſay, Be happy! BUT, remember *now*, and *always* remember, you are MASONS; and act in ſuch a manner, that the eyes of the cenſorious may ſee nothing in your conduct worthy of reproof; and that the tongue of the ſlanderer may have nothing to cenſure, but be put to ſilence. Be models of virtue to mankind (examples profit more than precepts), lead uncorrupt lives, do the thing which is *right*, and ſpeak the *truth* from your heart; for truth is always conſiſtent with itſelf, and needs nothing to help it out. It is always near at hand, and ſits up-

on your lips, and is ready to drop out before you are aware: Whereas a lie is troublesome, and sets a man's invention upon the rack; and one falshood needs a great many more to support it. Slander not your neighbour, nor do him any other evil [illegible] let your *good* actions convince the world of the wisdom and advantages of my institution. Oh! my Sons! the unworthyness of some of those who have been initiated into my *order*, but who have not made themselves acquainted with me; and who, because I am a friend to *rational* gaiety, have ignorantly thought excesses might be indulged in, have been disgraceful to themselves, and have discredited me."

"I therefore warn you to be particularly cautious not to initiate any but such as are *worthy*: Be well assured that their conduct is regulated by *virtue*, and their bosoms enflamed with the love of *knowledge*. *All* are not proper to be admitted into Masonry, whose *influence* ought to be universal, but whose *privileges* should not be made too common; and you are well convinced that there are *some* amongst us who take the shadow for the

substance,

ſubſtance, who are acquainted with the ceremonies, but catch not the ſpirit of the profeſſion."

"At the initiation of a candidate, you ought to explain to him the *nature* and advantages of the order, that his mind may be early and agreeably impreſt with its great importance. With the different *lectures* it is your duty to be *well* acquainted; and you ſhould conſtantly endeavour to diſplay the beauties, and to illuſtrate the difficult parts of them in the moſt agreeable manner. Then will the man of *genius* and liberal *education* aſſociate with you, and contribute to your mutual pleaſure and improvement."

"Ye are connected, my Sons, by ſacred ties; I warn you never to weaken, never to be forgetful of them. I have only to add, that I wiſh you happy. *Virtue*, my Sons, confers peace of mind *here*, and happineſs in the regions of immortality."

AN

ADDRESS

For a voluntary Contribution, towards increaſing the Fund for Charity, and alſo for the Diſtribution of a Collection to Diſtreſſed Brethren.

CHARITY, in the works of moraliſts, is defined to be the *love* of our brethren, or a kind of brotherly *affection*, by which we are to underſtand that generous principle of the *ſoul*, which reſpects the human ſpecies as one family, created by an all-wiſe Being, and placed on this globe for the *mutual aſſiſtance* of each other; it muſt be unfeigned, conſtant, and out of no other deſign than their *happineſs*: This is the attractive *principle*, or power, that draws men together and unites them in bodies politic, families, ſocieties, and the various orders and denominations among men.

Such

Such are the general ſentiments entertained of this *virtue*, and what the moraliſts define it to be at this day.

But as moſt of theſe are partial, contracted, or confined to a particular country, religion, or opinion; our *order*, on the contrary, is calculated to unite mankind as one family: Every individual of which is cemented with the reſt, and has a juſt claim to friendſhip and regard.

You are taught that the divine *Artificer* has thus cemented you for the preſervation of harmony in that ſyſtem of things which his unerring *wiſdom* has thought fit to eſtabliſh: That it is not your own immediate endeavours to which you are indebted for what you enjoy; the *diligence* by which you have acquired, or the *genius* by which you have commanded the goods of fortune, were given to you by the *ſupreme benevolence*; and given not as emoluments to yourſelves only, or only to be employed for your own advantage; that he is the *common father of all*; that he regards the whole ſpecies as his children, nor excludes the meaneſt from

from his paternal care; and that his *mercies* (however partially they may *seem* to be bestowed) are not given for the advantage of a *few*, but of the *whole*: If HE, therefore, have dealt more favourably with you than with thousands around you, equally the works of his hands, and who have the same claim to his beneficence, look upon yourselves as the happy *agents* employed by him for distributing his goodness to others; shew by your love to *man*, your gratitude to GOD; be truly thankful, and obey his precepts. "Ye are *only* the stewards of his unlimited bounty," and are, therefore, to look upon every human creature; "whatever has the character of a man, and wears the same image of GOD that you do," as truly your brethren and having a just claim to your kindness.

The objects of *true* CHARITY among *masons* are *merit* and *virtue* in distress; persons who are incapable of extricating themselves from *misfortunes* in the journey through life; *industrious* men, from inevitable accidents and acts of *providence* fallen into ruin; *widows* left survivors of their husbands, by whose

whoſe labours they ſubſiſted; *orphans*, in tender years, left naked to the world; and the *aged* whoſe ſpirits are exhauſted, whoſe arms are unbraced by time, and thereby rendered unable to procure for themſelves that ſuſtenance they could accompliſh in their youthful days.

For which purpoſe the feelings of the heart ought to direct the hand of *charity*, which requires us to be diveſted of every idea of ſuperiority, and to eſtimate ourſelves as being of the ſame rank and race of men. In this diſpoſition of mind we may be ſuſceptible of thoſe ſentiments which *charity* delighteth in; and feel the woes and miſeries of others with a genuine and true ſympathy of ſoul: In ſincerity and truth, and without diſſimulation or hypocriſy, we ſhould be always ready to commiſerate diſtreſs; our hand ever ready to relieve it, and bind up the heart which ſorrow has broken; and thus experience the exalted happineſs of communicating happineſs to others.

Whilſt free from care, we are enjoying the bleſſings of providence, we ſhould not forget to raiſe

the drooping ſpirits, and exhilarate the deſponding hearts of our indigent brethren; and whilſt we know one worthy brother deprived of the neceſſaries of life, we ought not to revel in its ſuperfluities.

The very key-ſtone, as it were, of our myſtical fabric is *charity*. Let us cheriſh this amiable virtue, let us conſider it as the vital principle of the ſociety, the conſtant rule of our actions, and the juſt ſquare by which we regulate our dealings with all mankind. And though pity may plead, in more tender and eloquent terms, for the diſtreſſes of a brother; yet let us be ready to extend the hand of relief, as far as our circumſtances will admit, to misfortunes of every kind, wherever they meet us.

But money is not the only thing the unfortunate ſtand in need of; compaſſion points out many reſources, to thoſe who are not rich, for the relief of the indigent; ſuch as conſolation, advice, protection, &c.—The diſtreſſed often ſtand in need only of a tongue to make known their complaints; they

they often want no more than a word which they cannot ſpeak, a reaſon they are aſhamed to give, or entrance at the door of a great man, which they cannot obtain.

Therefore whilſt you are in plenty, regaling and enjoying the bleſſings ſent you by the beneficent parent of the univerſe, you will not be deaf to the pathetic voice of compaſſion, or diveſt yourſelves of benevolent thoughts and ſocial affections; you will not ſhut out from your minds the calamities of diſtreſſed brethren, to whom a morſel of bread is wanting; nor forget your obligations as men, your obligations as *maſons*, to relieve them.

When you have afforded the children of misfortune ſuch conſolation as *prudence* directs, you will enjoy the pleaſures preſented to you with greater reliſh:—I ſay, as *prudence* directs; for you are not under ſuch obligations to liberality that nothing will excuſe you from it: Maſonry teaches you, that charity muſt be preceded by *juſtice*: And, unleſs a diſtreſſed brother's calamities call for inſtant aſſiſtance, when humanity prompts you to beſtow

bounties; or when others call upon you so to do; you must not be unmindful of those whom nature has more immediately connected to you.

If you cannot bestow alms on the necessitous, you may recommend them to those who can; you may drop a tear over their misfortunes, and in something or other be serviceable to them; and in whatever way you can contribute your mite, CHARITY with pleasure will accept of it; she will only consider the principles by which you were influenced, and if *these* were proper, she will tell you, you have done your duty; that you have *her* applause; and that, in due time, you will plenteously gather the happy fruits of your benevolence.

The man who loves his fellow-creatures, who sympathizes in their miseries, and who anxiously wishes it was in his power to relieve them; though his circumstances allow him to give no pecuniary assistance, is very charitable: For gifts and alms are the expressions, not the essence of this virtue. A man may bestow great sums on the poor and indigent without being charitable; and may be charitable

table when he is not able to beſtow any thing. Charity therefore is a habit of good-will or benevolence in the ſoul, which diſpoſes us to the love, aſſiſtance, and relief of mankind, eſpecially of thoſew ho ſtand in need of it.

By inſpiring gladneſs into a heart oppreſſed with want, you receive the moſt rapturous,---the moſt durable pleaſure, of which the heart is capable: And ſo far as you are thoroughly ſenſible of the ſatisfaction which ariſes from doing good, and that the beſt way of enlarging human happineſs is by communicating it to others, ſo *truly* are you MASONS; and as ſuch you will always have a tear of tenderneſs ready to ſhed over the unfortunate, and be ever ready to do them kind offices; your hands will never be ſhut when benevolence commands them to be opened; and when a collection is to be made for charitable purpoſes, you will chearfully throw in your mite to encreaſe it.

Whatever collection is now made you may be aſſured will be religiouſly appropriated for the purpoſes for which you deſign it; induſtrious, but

but unfortunate brethren, and not the idle and diſſolute, will be partakers of it: Some part of it will go to the dwellings of poverty and diſeaſe, *there* to procure bread for the hungry, and medicines for the ſick; and ſome part of it will rejoice the hearts of the aged.

A ſhort Charge generally given to new-admitted Brethren.

YOU are now admitted by the unanimous conſent of our *lodge*, a fellow of our moſt ancient and honourable ſociety; ancient as having ſubſiſted from time immemorial, and honourable, as tending in every particular to render a man ſo, that will be conformable to its glorious precepts. The greateſt monarchs in all ages, as well of *Aſia* and *Africa* as of *Europe*, have been encouragers of the *royal art*, and many of them have preſided as grand-maſters over the maſons in their reſpective dominions; not thinking it any diminution of their imperial dignities to *level* themſelves with their brethren in maſonry, and to act as they did.

did. The world's great architect is our *Supreme Maſter*, and the unerring rule he has given us, is that by which we work. Religious diſputes are never ſuffered in our lodge; for as *free maſons*, we only purſue the univerſal religion of nature: This is the cement which unites men of the moſt different principles in one ſacred band, and brings together thoſe who were the moſt diſtant from each other.

There are *three* general heads of duty which maſons ought always to obſerve, viz. to *God*, our *neighbours*, and *ourſelves*. To *God*, in never mentioning his name but with that reverential awe which becomes a creature to bear to his creator; and to look upon him always as the *Summum Bonum*, which we came into the world to enjoy; and according to that view to regulate all our purſuits. To our *neighbour*, in acting upon the *ſquare*, or doing as we would be done by. To *ourſelves*, in avoiding all intemperance and exceſs, whereby we may be led into a behaviour unbecoming our laudable profeſſion.

In the *State*, a maſon is to act as a peaceable and

and dutiful ſubject, conforming chearfully to the government under which he lives: He is to pay a due deference to his ſuperiors; and from his inferiors he is rather to receive honour with ſome reluctance, than to extort it: He is to be a man of benevolence and charity, not ſitting down contented while his fellow-creatures (but much more his brethren) are in want, and it is in his power, without prejudicing himſelf or family, to relieve them. In the *lodge* he is to behave with all due decorum, leſt the beauty and harmony thereof ſhould be diſturbed and broken. He is to be obedient to the maſter and preſiding officers, and to apply himſelf cloſely to the buſineſs of *maſonry*, that he may ſooner become a proficient therein, both for his own credit, and for that of the lodge. He is not to neglect his neceſſary avocations for the ſake of maſonry, nor to involve himſelf in quarrels with thoſe who through ignorance may ſpeak evil of, or ridicule it. He is to be a lover of the arts and ſciences, and to take all opportunities of improving himſelf therein. If he recommends a friend to be a maſon, he muſt vouch him to be ſuch as he really believes will conform to

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the aforesaid duties; lest by his misconduct at any time, the lodge should pass under some evil imputations. Nothing can prove more shocking to all faithful masons, than to see any of their brethren profane or break through the sacred rule of their order, and such as can do it they wish had *never* been admitted.

A

CHARGE,

Delivered to several newly initiated BRETHREN.

BRETHREN,

WHOEVER considers the dignity of his own nature, or consults his own ease, safety, comfort, or happiness, will soon find them all to be founded *in social life*; in friendly intercourse, in communications of knowledge and pleasure, in mutual assistance and support, we are a blessing to each other. And, with the sincerest

joy, I welcome you into a *Society*, to which the good report and perſuaſion of your own worth and *moral* character have introduced you; and wherein I hope you will give and receive reciprocal pleaſure, ſatisfaction, and benefit.

Knowledge and *virtue*, my brethren, are the objects of our purſuit; theſe are the foundations which are laid by the GREAT ARCHITECT of the *univerſe*, upon which our wiſe maſter-builders have reſted ſecure, and compleated a fabric in *truth*, *ſtrength*, and *beauty*, which will ſtand unſhaken till time ſhall be no more.

Do *maſons* then arrogate to themſelves every thing that is great, good, and honourable? By no means. The gates of knowledge, and the paths of truth and beauty are open to every one who *deſires* to enter and walk therein. But this I affirm, that maſonry *favours* us with great and peculiar advantages; which, if duly improved, and properly attended to, ought to *exalt* us above the reſt of mankind. Though every good man is prepared in his *heart* to be a maſon; yet none but ourſelves

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can know thoſe *ties* and *obligations*, thoſe particular privileges by which we are diſtinguiſhed, and which afford us the faireſt opportunities of accompliſhing our *preſent* honour and happineſs, and of ſecuring *eternal* felicity; but like every other diſplay of light and truth, *will*, if abuſed or neglected, greatly aggravate our vice and folly. Favour me then with your candid attention, whilſt I propoſe a few things to your ſerious conſideration, which I hope may impreſs your minds with a proper ſenſe of the importance of thoſe objects and purſuits which we recommend and enjoin, of the *privileges* to which you are now admitted, and of the real *benefits*, of which I hope you will ſhortly partake.

Our belief in the great GOD, the architect and ruler of nature; a ſubmiſſion to his will, and reliance on his protection; a devout and diligent enquiry into his works, and the laws by which he governs the *natural* and *moral* world; a due obſervance of moral *duties* and *obligations*, with univerſal *charity*, being our firſt and leading principles; ſo our ſociety admits and embraces all good men, of

whatever *ſect*, *country*, or *religious perſuaſion*. No inſtitution in the world was ever more comprehenſive; harmony, peace, and brotherly love, are the great ornaments of our lodges; and whatever interrupts them is inimical to our conſtitution, and in every well regulated lodge ſhould be ſeverely reprehended.

You are therefore cautiouſly to avoid all religious diſputes; as quarrels from this ſource have ever been found prejudicial, and often deſtructive to ſociety. Let every brother freely enjoy his own opinion, but not lord it over another, nor introduce any particular intricate wranglings into the lodge. Our religion is not founded in ſubtle metaphyſical diſquiſitions, or angry diſputations about forms, opinions, and ceremonies, but upon a good life and practice.

Political diſputes, having an equal tendency to inflame the paſſions and ſour the temper, are therefore, with equal propriety, excluded from our lodges. You are enjoined to pay a due obedience to the laws, and reſpect to the government of your country;

country; and to live as peaceable ſubjects, but never to diſturb or embroil the lodge with your particular opinions of ſtate affairs.

Neither are you to let any private quarrels or animoſities accompany you, to defile what is peculiarly devoted to the pureſt brotherly love. If you differ from any of your brethren, hear them with patience, and reaſon with coolneſs and moderation; and take care that haſtineſs of temper or expreſſion betray you not into an improper behaviour. It would indeed be well if every wrangling, over-bearing, turbulent, or miſchievous temper could be utterly excluded from our lodges. We have all our imperfections, prejudices, and paſſions; but maſons profeſs, and ſhould ſtudy and labour diligently to reform or ſuppreſs them, to bear with the infirmities of our brethren, which are never helped by wrath or contention; but may be much aſſiſted by mutual affection and good offices.

You are likewiſe exhorted to avoid, eſpecially whilſt the lodge is ſitting, a certain levity of behaviour, and triſling impertinence; which, however

ever harmleſs it may be thought, is ſeldom conſiſtent with good manners; but is more highly culpable, when it rudely draws the attention of your brethren from *important* truths and *rational* pleaſures; it is inconſiſtent with your characters as maſons, gentlemen, or good moral men; it ſhews a contempt of the company, where true politeneſs ought to appear in mutual reſpect.

The laying or offering of wagers is juſtly prohibited as incompatible with the dignity of our converſation.

You are likewiſe enjoined to refrain from all prophane and obſcene diſcourſe. The firſt is an inſolent contempt of the *ſupreme* God, who, both in our outward converſation and deportment, and the inmoſt receſſes of our minds, claims our higheſt adoration and reverence; the other is brutal and unmanly, a moſt indecent affront and injury to that ſex, which, though not admitted into our lodges, we are bound, as maſons and men, tenderly to reſpect, ſupport, and defend.

Your

Your punctual and willing *attendance* upon our ſtated *meetings* is expected, ſo far as it may not interfere with your duty to yourſelf, family, or friends; but you are by no means required to neglect your private affairs or proper buſineſs on this account. *Diligence* and *fidelity* in our reſpective callings and profeſſions are what maſonry recommends and enforces, but ought never to interrupt.

As the *worſhipful maſter* and *preſiding officers* are placed in their ſeveral departments by the voice of the brethren, you are required to behave towards them with a becoming reſpect, to addreſs them by their *acuſtomed titles*, and candidly ſubmit to their juſt orders, admonitions and reproofs; conſider that *every* affront to them is an offence to the whole ſociety, whom they repreſent, and over whom they are appointed to preſide.

As the different regular lodges and brethren, wherever diſperſed, not only through this kingdom, but over the whole face of the globe, are united into one grand body; provincial and general

officers

officers, whose duty it is to preside over all the lodges in their several provinces or districts, are appointed by the fraternity, to preserve all the *ancient laws* and *land-marks* of the *constitution*; and every thing relative to the general interests of masonry ought, by them, to be duly weighed and properly regulated. We are therefore to pay a due regard to the *book* of *constitutions*, which is published by their authority; to prevent, or endeavour to heal, any jealousies, animosities, or differences, which may unhappily arise between those societies, which are, or ought to be, united in one common interest, and under one common head. Let this band of union be broken, and we become a rope of sand, and lose that strength, weight, and influence, which concord and unanimity will secure to us.

Though your first engagement, and principal attachment ought to be to the lodge of which you are members; to the *bye-laws* of which you are required to conform, and the true interests of which you are bound to support: Yet you are allowed, when proper and convenient, to visit the neighbouring

bouring lodges, ſo that you conform to their laws and cuſtoms; but you are not to interfere in their particular buſineſs; nor is it well to enter into any diſcourſe but what materially concerns the manifeſt intereſts of the ſociety at large, or the general welfare of your brethren, to which you muſt be conſtantly and particularly attentive.

So far as you can do it, without injury to yourſelves or families, you are bound to ſtudy your *brethren's intereſts* as your own; to *relieve* and *aſſiſt* them in all their difficulties and diſtreſſes; to pay a due regard to their *merits*, and maintain a tender concern for their *failings*. But do not ſuppoſe that maſonry confines your good offices to the fraternity only, or abſolves you from your duty to the reſt of mankind. Far form it; it inculcates *univerſal benevolence*, and extends its benign influence to the whole world. It is a *moral aſſociation*, but not a *partial* confederacy. For ſurely, whilſt I love my brother from moral principles as a *man*; I may, without injury to any part of ſociety, be allowed to diſtinguiſh him as a *maſon*.

And this leads me to recommend to you a particular care and circumſpection, that you betray not our *diſtinguiſhing* marks and characteriſtics to any ſtranger; not to your neareſt and deareſt relation, nor moſt intimate and confidential friend. It will be prudent in you, at leaſt for ſome time, not to exhibit them *even* to a brother, except in a lodge, or where you well know your company. Time and patience will fully evince to you the importance of this precaution.

You will keep a ſtrict guard over your diſcourſe, looks, and geſtures; ſo that the moſt piercing eye, the quickeſt ear, or the moſt penetrating obſervations may not poſſibly diſcover what *ought* to be concealed; and if you meet with prying inquiſitive people, endeavour to turn and divert the diſcourſe; but beware of manifeſting any offence or diſcompoſure.

Whatever *paſſes* in the *lodge* ought to be kept inviolably ſecret; and though ſome things may appear more trivial than others, you are not to make any of the tranſactions there the ſubject of your

your diſcourſe amongſt your family or friends. Nor will it generally anſwer any good purpoſe to be perpetually talking of them to your brethren.

So far as you have opportunity, cultivate an eſteem for, and a knowledge of the *liberal arts* and *ſciences*; beſide their uſe and importance in every part of life, they improve the underſtanding, enlarge and adorn the mind, render your friendſhip important, and your converſation ſolid and entertaining.

GEOMETRY is particularly recommended to the attention of maſons. By *geometry*, I mean not only a ſtudy of the properties of lines, ſuperficies, and ſolids; but the geometrical method of reaſoning and deduction in the inveſtigation of truth. In this light *geometry* may very properly be conſidered as a natural logic; for, as truth is ever conſiſtent, invariable, and uniform; all truths may be, and ought to be, inveſtigated in the ſame manner. Moral and religious definitions, axioms, and propoſitions have as regular and certain a dependance upon each other as any in phyſics or mathematics.

For inſtance, the moral relations of huſband and wife, parent and child, king and ſubject, phyſician and patient, tradeſman and cuſtomer, are equally certain and demonſtrable as between ſquare and triangle, cube and pyramid, or cone and ſphere.

In our *future lectures* and inſtructions, you will find that all our *emblems*, *allegories*, and peculiar *characteriſtics* have a beautiful and lively tendency to that point. And almoſt every branch of *ſcience* is ſo applied and ſo moralized, as to become at once uſeful and inſtructive.

From the attention with which you have now honoured me, I hope you will ſeriouſly determine to purſue ſuch knowledge, and cultivate ſuch diſpoſitions as will ſecure to you the brotherly reſpect of this ſociety; the honour of your farther advancement in it; your peace, comfort, and ſatisfaction in this life, and your eternal felicity in the next.

AN

AN

ADDRESS

Made to a Body of

Free and Accepted Maſons.

THE chief pleaſures of *ſociety*, *viz. good* converſation, and the conſequent improvements, are rightly preſumed, brethren, to be the principal motive of our firſt entering into, and then of propagating our *craft*; wherein thoſe advantages, I am bold to ſay, may be better met with, than in any ſociety now in being; provided we are not wanting to ourſelves, and will but conſider, that the *baſis* of our order is indiſſoluble *friendſhip*, and the cement of it *unanimity* and *brotherly love*.

That

That *theſe* may always ſubſiſt in this ſociety, is the ſincere deſire of every worthy brother; and that they may do ſo in full perfection here, give me leave to lay before you a few obſervations, wherein are pointed out *thoſe* things, which are the moſt likely to diſcompoſe the *harmony* of converſation, eſpecially when it turns upon controverted points. It is, brethren a very delicate thing to intereſt one's ſelf in a diſpute, and yet preſerve the *decorum* due to the occaſion. To aſſiſt us a little in this matter, is the ſubject of what I have at preſent to offer to your conſideration; and I doubt not, but the bare mention of what may be diſagreeable in any kind of debate, will be heedfully avoided by a body of men, *united* by the bonds of brotherhood, and under the ſtricteſt ties of *mutual* love and forbearance.

By the *outward* demeanor it is, that the *inward* civility of the mind is generally expreſſed; the manner and circumſtance of which, being much governed and influenced by the faſhion and uſage of the place where we live, muſt in the rule and practice of it, be learned by obſervation, and the carriage

carriage of thoſe who are allowed to be polite and well-bred. But the more eſſential part of civility lies deeper than the outſide, and is that general *good-will*, that decent *regard*, and perſonal *eſteem* for every man, which makes us cautious of ſhewing, in our carriage towards him, any *contempt*, *diſreſpect*, or *neglect*. 'Tis a diſpoſition that makes us ready on all occaſions to expreſs, according to the uſual way and faſhion of addreſs, a *reſpect*, a *value*, and *eſteem* for him, ſuitable to his *rank*, *quality*, and *condition* in life. It is, in a word, a diſpoſition of the mind viſible in the carriage, whereby a man endeavours to ſhun making another uneaſy in his company.

For the better avoiding of which, in theſe our conventions, ſuffer me, brethren, to point out to you *four* things, directly contrary to this the moſt proper and moſt acceptable conveyance of the ſocial virtues; from ſome one of which, *incivility* will generally be found to have its riſe; and of conſequence that diſcord and want of harmony in converſation, too frequently to be obſerved.

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The *first* of these is a NATURAL ROUGHNESS, which makes a man uncomplaisant to others; so that he retains no deference, nor has any regard to the inclinations, temper, or condition of those he converses with. 'Tis the certain mark of a clown, not to mind what either pleases or offends those he is engaged with. And yet one may sometimes meet with a man in clean and fashionable clothes, giving an absolute, unbounded swing to his own humour herein, and suffering it to jostle or overbear every thing that stands in its way, with a perfect indifference how people have reason to take it. This is a brutality every one sees and abhors. It is what no one can approve, or be easy with; and therefore it finds no place with those who have any tincture of *good-breeding*; the end and design of which is, to supple our natural stiffness, and to soften men's tempers, that they may bend and accommodate themselves to those with whom they have to do.

CONTEMPT is the *second* thing inconsistent with good-breeding, and is entirely averse to it. And if this want of respect be discovered, either

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in a man's looks, words, or geſtures; come it from whom it will, it always brings uneaſineſs and pain along with it: For nobody can contentedly bear to be ſlighted.

A *third* thing of the like nature is CENSORIOUSNESS, or a diſpoſition to find fault with others. Men, whatever they are guilty of, would not chuſe to have their blemiſhes diſplayed and ſet in open view. Failings always carry ſome degree of ſhame with them; and the diſcovery, or even imputation of any defect, is not borne by them without uneaſineſs.

RAILLERY muſt be confeſſed to be the moſt refined way of expoſing the faults of others; and becauſe it is commonly done with ſome wit, in good language, and entertains the company; people are apt to be led into a miſtake, that where it keeps within fair bounds, there is no incivility in it. The pleaſantry of this ſort of converſation introduces it often, therefore, among people of the better ſort; and ſuch talkers, it muſt be owned, are well heard, and generally applauded by the

laughter of the ſtanders-by: But it ought at the ſame time to be conſidered, that the entertainment of the company is at the coſt of the perſon made the object of ridicule; who therefore cannot be without ſome uneaſineſs on the occaſion, unleſs the ſubject, on which he is rallied, be matter of commendation; in which caſe, the pleaſant images which make the *raillery*, carry with them praiſe as well as ſport, and, the rallied perſon finding his account in it, may alſo take a part in the diverſion.

But in regard to the right management of ſo nice a point, wherein the leaſt ſlip may ſpoil all, is not every body's talent, it is better, that ſuch as would be ſecure of not provoking others, ſhould wholly abſtain from raillery, which by a ſmall miſtake, or wrong turn, may leave upon the mind of thoſe who are ſtung by it, the laſting memory of having been ſharply, though wittily, taunted, for ſomething cenſurable in them.

Contradiction is alſo a ſort of *cenſoriouſneſs*, wherein ill-breeding much too often ſhews itſelf.

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Complaiſance does not require, that we ſhould admit of all the reaſonings, or ſilently approve of all the accounts of things, that may be vented in our hearing. The oppoſing the ill-grounded opinions, and the rectifying the miſtakes of others, is what *truth* and *charity* ſometimes require of us; nor does *civility* forbid it, ſo it be done with proper caution and due care of circumſtances. But there are ſome men, who ſeem ſo perfectly poſſeſt, as it were, with the ſpirit of *contradiction* and *perverſeneſs*, that they ſteadily, and without regard either to right or wrong, oppoſe ſome one, and perhaps every one of the company, in whatſoever is advanced. This is ſo evident and outrageous a degree of *cenſuring*, that none can avoid thinking himſelf injured by it.

All ſort of oppoſition to what another man ſays, is ſo apt to be ſuſpected of cenſorioufneſs, and is ſo ſeldom received without ſome ſort of humiliation, that it ought to be made in the gentleſt manner, and couched in the ſofteſt expreſſions that can be found, and ſuch as, with the whole deportment, may expreſs no forwardneſs to contradict. All

poſſible marks of reſpect and good-will ought to accompany it; that whilſt we gain the argument, we may not loſe the good inclinations of any that hear, and eſpecially of thoſe who happen to differ from us.

And here we ought not to paſs by an ordinary, but a very great fault, that frequently happens in almoſt every diſpute; I mean that of *interrupting others, while they are ſpeaking*. This is a failing which the members of the beſt-regulated confraternities among us have endeavoured to guard againſt, in the *bye-laws* of their reſpective *ſocieties*; and is what the R. W. perſon in the chair ſhould principally regard, and ſee *well* put in execution. Yet as it is an ill practice, that prevails much in the world, and eſpecially where leſs care is taken, it cannot be improper to offer a word or two againſt it here.

There cannot be a *greater* rudeneſs than to interrupt another in the current of his diſcourſe: For if it be not *impertinence* and *folly* to anſwer a man before we know what he has to ſay, yet it is

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a plain declaration that we are weary of his diſcourſe; that we diſregard what he ſays, as judging it not fit to entertain the ſociety with; and is in fact little leſs than a downright deſiring that *Ourſelves* may have audience, who have ſomething to produce, better worth the attention of the company. As this is no ordinary degree of diſreſpect, it cannot but give always very great offence.

The *fourth* thing, Brethren, that is againſt civility, and therefore apt to *overſet* the harmony of converſation, is CAPTIOUSNESS. And it is ſo, not only becauſe it often produces miſbecoming and provoking expreſſions and behaviour in a *part* of the company, but becauſe it is a tacit accuſation and a reproach for ſomething ill taken, from thoſe we are diſpleaſed with. Such an intimation, or even ſuſpicion, muſt always be uneaſy to ſociety; and as *one* angry perſon is ſufficient to diſcompoſe a whole company ſo, for the moſt part, all mutual happineſs and ſatisfaction ceaſes therein, on any ſuch jarring. This failing therefore ſhould be guarded againſt with as much care, as either the boiſterous *ruſticity* and inſinuated *contempt*, or

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the ill-natured diſpoſition to *cenſure*, already conſidered and diſallowed of. For as peace, eaſe, and ſatisfaction are what conſtitute the *pleaſure*, the *happineſs*, and are the very *ſoul of converſation*; if theſe be interrupted, the deſign of ſociety is undermined; and in that circumſtance, how ſhould brotherly love continue? Certain it is, that unleſs good *order*, *decency*, and *temper* be preſerved by the individuals of ſociety, confuſion will be introduced, and a diſſolution will naturally very quickly follow.

What therefore remains is to remind the Brethren, that Maſons have ever been lovers of ORDER. It is the buſineſs of their particular profeſſion to reduce all rude matters to *truth*. Their aphoriſms recommend it. The number of their *lights*, and the declared end of their coming together, intimate the frame and diſpoſition of mind wherewith they are to meet, and the manner of their behaviour when aſſembled.

Shall it then ever be ſaid, that thoſe, who by choice are diſtinguiſhed from the groſs of mankind, and

and who voluntarily have enrolled their names in this *moſt ancient and honourable Society*, are ſo far wanting to themſelves and the *Order* they profeſs, as to neglect its rules? Shall thoſe, who are banded and cemented together by the ſtricteſt ties of *amity*, omit the practice of forbearance and brotherly love? Or ſhall the paſſions of thoſe perſons ever become ungovernable, who aſſemble purpoſely to ſubdue them?

We are, let it be conſidered, the ſucceſſors of thoſe who reared a ſtructure to the honour of ALMIGHTY GOD, the GRAND ARCHITECT of the world, which for *wiſdom*, *ſtrength*, and *beauty* hath never yet had any parallel. We are intimately related to thoſe great and worthy ſpirits, who have ever made it their buſineſs and their aim to improve themſelves, and to inform mankind. Let us then copy their example, that we may alſo hope to obtain a ſhare in their praiſe. This cannot poſſibly be done in a ſcene of diſorder: Pearls are never found but when the ſea is calm; and ſilent water is generally deepeſt.

It

It has been long, and ſtill is, the glory and happineſs of this *Society*, to have its intereſt eſpouſed by the *Great*, *the Noble*, and the *Honourable* of the land. Perſons, who, after the example of the wiſeſt and the grandeſt of Kings, eſteem it neither condeſcenſion or diſhonour to patronize and encourage the *Profeſſors* of the *Craft*. It is our duty, in return, to do nothing inconſiſtent with this favour; and being *Members* of this body, it becomes us to act in ſome degree ſuitable to the honour we receive from our illuſtrious Head.

If this be done at our *general* meetings, every good and deſirable end will the better be promoted among us. The *Craft* will have the advantage of being governed by good, wholſome, and diſpaſſionate *laws*: The buſineſs of the *Lodge* will be ſmoothly and effectually carried on: Your *Officers* will communicate their ſentiments, and receive your opinions and advice with pleaſure and ſatisfaction: In a word, *true* Maſonry will flouriſh; and thoſe that are without, will ſoon come to know that there are more ſubſtantial pleaſures to be found, as well as greater advantages to be reap-

reaped, in our *Society*, orderly conducted, that can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be. For none can be so amiable as that which promotes *brotherly love*, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an obligation, both solemn and awful, and that entered into by our own free and deliberate choice; and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.

THE

THE FOLLOWING

ADDRESS

Was delivered in a Lodge of FREE AND ACCEPTED MASONS, immediately after the Expulsion of a MEMBER, who had been repeatedly, but in vain, admonished for the illiberal Practice of Backbiting and Slandering his BRETHREN.

BRETHREN,

AS in all numerous bodies and societies of men, some *unworthy* will ever be found, it can be no wonder, that notwithstanding the excellent principles, and valuable precepts, laid down and inculcated by *our* venerable institution, we have *had* amongst *us* men, who, instead of being ornaments or useful members of our body, I am sorry to say, are a *stain* and *disgrace* to it!

These are sufficiently characterized by a natural propensity to *backbite* and *slander* their brethren; a vice truly detestable in all men, and more peculiarly

liarly so in FREE-MASONS, who, by the regulations of their inſtitution, are ſpecially exhorted and enjoined "to ſpeak as well of a brother *if abſent as preſent*; to defend his honour and reputation wherever attacked, as far as truth and juſtice will permit: And where they cannot reaſonably vindicate him, at leaſt to refrain from contributing to *condemn* him."

But alas! regardleſs of their duty in general, and of theſe laudable injunctions in particular, we frequently find ſuch men aſſiduouſly employed in undoing the characters of their brethren; and inſtead of rejoicing at their good fortune, pitying their misfortune, and apologizing for their weakneſſes and errors, envying their proſperity, and (unmoliſted by their adverſity) with a ſecret and malicious pleaſure, exploring and publiſhing their defects and failings; like *trading veſſels*, they paſs from place to place, receiving and diſcharging whatever CALUMNY they can *procure* from others, or *invent* themſelves.

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As we have juſt now had a mortifying inſtance of the neceſſary conſequence of ſuch *baſe* conduct, in the *expulſion* of one of our members, permit me to deliver to you ſome ſentiments of the great Archbiſhop *Tillotſon* on the ſubject. He aſſigns various *cauſes* of this evil, and alſo furniſhes directions, which, if adhered to, will greatly contribute to prevent and *remedy* it.

"If we conſider the *cauſes* of this evil practice, we ſhall find one of the moſt common is *ill-nature*; and by a general miſtake, *ill-nature* paſſeth for *wit*, as *cunning* doth for *wiſdom*; though in truth they are as different as *vice* and *virtue*.

"There is no greater evidence of the bad temper of mankind, than their proneneſs to *evil-ſpeaking*. For, *Out of the abundance of the heart the mouth ſpeaketh*, and therefore we commonly incline to the cenſorious and uncharitable ſide.

"The *good* ſpoken of others we eaſily forget, or ſeldom mention; but the *evil* lies uppermoſt in our memories, and is ready to be publiſhed upon all

all occaſions; nay, what is more ill-natured and unjuſt, though many times we do not believe it ourſelves, we tell it to others, and venture it to be believed according to the charity of thoſe to whom it is told.

"*Another* cauſe of the frequency of this vice is, *That many are ſo bad themſelves.* For to think and ſpeak ill of others is not only a *bad* thing, but a ſign of a *bad* man. When men are *bad* themſelves, they are glad of any opportunity to cenſure others, and endeavour to bring things to a level; hoping it will be ſome juſtification of their own faults, if they can but make others appear equally guilty.

"A *third* cauſe of *evil-ſpeaking* is *malice* and *revenge.* When we are blinded by our paſſions, we do not conſider what is *true*, but what is *miſchievous*; we care not whether the evil we ſpeak be true or not; nay, many are ſo baſe as to *invent* and *raiſe* falſe reports, on purpoſe to blaſt the reputations of thoſe by whom they think themſelves injured.

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"A *fourth* cauſe of this vice is *envy*. Men look with an evil eye upon the *good* that is in others, and do what they can to diſcredit their *commendable* qualities; thinking their own character leſſened by them, they greedily entertain, and induſtriouſly publiſh, what may raiſe themſelves upon the *ruins* of other men's reputations.

"A *fifth* cauſe of evil ſpeaking is *impertinence* and *curioſity*; an itch of talking of affairs which do not concern us. Some love to mingle themſelves in all buſineſs, and are loth to ſeem ignorant of ſuch important news as the *faults* and *follies* of men; therefore with great care they pick up ill ſtories to entertain the next company they meet, not perhaps out of malice, but for want of ſomething better to talk of.

"*Laſtly*, many do this out of *wantonneſs*, and for *diverſion*; ſo little do they conſider a *man's reputation* is too great and tender a concern to be jeſted with; and that a ſlanderous tongue *bites like a ſerpent, and cuts like a ſword*. What can be ſo barbarous, next to ſporting with a man's life, as to

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play with his honour and good name, which to some is better than life.

Such, and so bad, are the *causes* of this vice.

" If we consider its pernicious effects we shall find, that to such as are slandered it is a great injury, commonly a high provocation, but always matter of grief.

" It is certainly a great *injury;* and if the evil which we say of them be not true, it is an *injury* beyond reparation. It is an *injury* that descends to a man's child; because the good or ill name of the father is derived down to them, and many times the best thing he has to leave them is an *unblemished* virtue. And do we make no conscience to rob his innocent children of the best part of this small patrimony, and of all the kindness that would have been done them for their father's sake, if his reputation had not been undeservedly stained? Is it no crime by the breath of our mouth at once to blast a man's reputation, and to ruin his children perhaps to all posterity? Can we jest with so seri-

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ons a matter? an injury so very hard to be repented of as it ought; because, in such a case, no *repentance* will be acceptable without *restitution*, if in our power.

"Even suppose the matter of the *slander* true, yet no man's reputation is considerably stained, though never so deservedly, without great hurt to him; and it is odds but the charge, by passing through several hands is aggravated beyond truth, every one being apt to add something to it.

"Besides the *injury*, it is commonly a high provocation; the consequences of which may be dangerous and desperate quarrels. One way or other the injured person will hear of it, and will take the first opportunity to revenge it.

"At best, it is always matter of *grief* to the person that is defamed, and *Christianity*, which is the best-natured institution in the world, forbids us to do those things whereby we may *grieve one another.*"

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" A man's character is a tender thing, and a wound *there* ſinks deep into the ſpirit even of a wiſe and good man; and the more innocent any man is in this reſpect, the more ſenſible he is of this uncharitable treatment; becauſe he never treats others ſo, nor is he conſcious to himſelf that he hath deſerved it.

" To *ourſelves* the conſequences of this *vice* are as bad or worſe. He that accuſtoms himſelf to ſpeak evil of others gives a bad character to himſelf, even to thoſe whom he deſires to pleaſe, who, if they be *wiſe*, will conclude that he ſpeaks of them to others, as he does of others to them.

" And this practice of *evil-ſpeaking* may be inconvenient many other ways. For, who knows in the chance of things, and the mutability of human affairs, whoſe kindneſs he may ſtand in need of before he dies? So, that did a man only conſult his own ſafety and quiet, he ought to refrain from *evil-ſpeaking*.

" How *cheap* a kindneſs is it to *ſpeak well*, at

leaſt not to ſpeak *ill* of others. A good word is an eaſy obligation, but not to ſpeak ill requires only our ſilence. Some inſtances of charity are chargeable; but were a man never ſo covetous he might afford another his good word; at leaſt he might refrain from ſpeaking ill of him, eſpecially if it be conſidered, how dear many have paid for a *ſlanderous* and reproachful word.

"No quality ordinarily recommends one more to the favour of men, than to be free from this *vice*. Such a man's friendſhip every one deſires; and, next to piety and righteouſneſs, nothing is thought a greater commendation, than that he was never or very rarely heard to ſpeak ill of any.

"Let every man lay his hand upon his heart, and conſider how himſelf is apt to be affected with this uſage. Nothing ſure is more equal and reaſonable than that known rule, *What thou wouldſt have no man do to thee, that do thou to no man.*

"The following *directions*, if duly obſerved, will greatly contribute to the *prevention* and *cure* of this great evil.

"Never

" Never ſay any *evil* of another, but what you certainly know.

" Whenever you poſitively accuſe a man of any crime, though it be in private and among friends, ſpeak as if you were upon your *oath*, becauſe God ſees and hears you. *This*, not only charity but juſtice demands of us. He that eaſily credits a falſe report is almoſt as culpable as the firſt inventor of it. Therefore never ſpeak evil of any upon common fame, which, for the moſt part is falſe, but almoſt always uncertain.

" Before you ſpeak evil of another, conſider whether he hath not *obliged* you by ſome real kindneſs, and then it is a bad turn to ſpeak ill of him that hath done you good. Conſider alſo, whether you may not come hereafter to be acquainted with him, related to him, or in want of *his* favour whom you have thus injured? and whether it may not be in his power to *revenge* a ſpiteful and needleſs word, by a ſhrewd turn? ſo that if a man made no conſcience of hurting others, yet he ſhould in prudence have ſome conſideration of himſelf.

"Let us accuſtom ourſelves to be truly ſorry for the faults of men, and then we ſhall take no pleaſure in publiſhing them. Common humanity requires this of us, conſidering the great infirmities of our nature, and that we alſo are liable to be tempted; conſidering likewiſe how ſevere a puniſhment every crime is to itſelf, how terribly it expoſeth a man to the wrath of God, both here and hereafter.

"Whenever we hear any man evil ſpoken of, if we have heard any good of him, let us ſay *that*. It is always more *humane* and more *honourable* to vindicate others than to accuſe them. Were it neceſſary that a man ſhould be evil ſpoken of, his good and bad qualities ſhould be repreſented together, otherwiſe he may be ſtrangely miſrepreſented, and an indifferent man may be made a *monſter*.

"They that will obſerve nothing in a *wiſe* man but his overſights and follies; nothing in a *good*, but his failings and infirmities, may render both deſpicable. Should we heap together all the paſſionate ſpeeches, all the imprudent actions of the beſt

beſt man, and preſent them all at one view, concealing his *virtues*, he, in this diſguiſe, would look like a mad-man or fury; and yet if his life were *fairly* repreſented in the manner it was led, he would appear to all the world to be an amiable and excellent perſon. But how numerous ſoever any man's *ill-qualities* are, it is but juſt that he ſhould have due praiſe of his few *real virtues*.

"That you may not *ſpeak* ill, do not delight in *hearing* it of any. Give no countenance to buſy-bodies; If you cannot decently reprove them becauſe of their quality, divert the diſcourſe ſome other way; or by ſeeming not to mind it, ſignify that you do not like it.

"Let every man mind his own duty and concern. Do but endeavour in good earneſt to mend yourſelf, and it will be work enough, and leave you little time to talk of others."

In the foregoing ſentiments, the BACKBITER and SLANDERER may ſee himſelf fully repreſented as in a true mirror; and *deteſtable* as the ſpecta-

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che naturally appears, much more so does it seem when *masonically* examined. May all *such* therefore contemplate the *nature* and *consequences* of this *abominable* vice, and that they may still become *worthy* men and *masons*, let them constantly pray with the royal *Psalmist*. (*Ps.* cxli.) *Set a watch, O Lord, before my mouth, keep thou the door of my lips*; being assured for their encouragement, that, *He who backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour, shall abide in the tabernacle of the Lord, and shall dwell in his holy hill.*

A COLLECTION OF LAWS,

WHEREBY LODGES MAY FURNISH THEMSELVES WITH USEFUL BYE-LAWS, ACCORDING TO THEIR VARIOUS CIRCUMSTANCES.

AS LAWS, ORDERS, and CONSTITUTIONS are *eſſentially* neceſſary for the eſtabliſhment and ſupport of every ſociety, without which no *ſociety* can long ſubſiſt with any degree of happineſs or reputation; the *General Laws and Regulations* of the *moſt ancient and honourable Society of Free and Accepted Maſons*, as ſet forth in the Book of Conſtitutions, are invariably to be obſerved by every *private* Lodge, and *every* individual member of the fraternity. But for the better anſwering the purpoſes of particular lodges, to cement the union there-

thereof, and to further the good intentions of thoſe brethren who are diſpoſed to cultivate the ROYAL-CRAFT, permiſſion hath always been granted to private lodges to frame to themſelves ſuch *bye-laws* as may be proper in their reſpective ſituations and circumſtances; provided the ancient *land-marks* be preſerved inviolate, and that ſuch *bye-laws* be agreeable to the *general* regulations. And, as it frequently happens, that *new* lodges, as well as lately initiated brethren, may be at a loſs for ſome aſſiſtance and information on theſe occaſions, the following form is offered for that purpoſe. It is to be obſerved, when any Article may be liable to have a double conſtruction, and occaſion various opinions thereon, that it is to be underſtood in the moſt favourable manner.

BYE-

BYE-LAWS,

For the Regulation of the LODGE N° known by the Name of of the Moſt Ancient and Honourable Society of Free and Accepted Maſons, duly conſtituted the Day of A. L. 5785, A. D. 1785, held at

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ARTICLE I.—*Fixed, or Lodge Nights.*

THAT the members of this Lodge ſhall aſſemble on the firſt *Tueſday* in every month, at ſix o'clock in the evening, from *Michaelmas* to *Lady-Day*, and at ſeven o'clock from *Lady-Day* to *Michaelmas*; which ſhall be deemed *general* or public lodge nights: But that the W. M. ſhall have power to convene a *private* lodge as often as he ſhall find it expedient. And that every member ſhall come into the lodge decently cloathed, in ſuch manner as is ſuitable to his rank, quality, and condition in life; always remembering that he can never aſſociate himſelf with better company than *brothers* and *fellows*.

ARTICLE II.----*Opening the Lodge.*

When a ſufficient number of members ſhall be aſſembled, the maſter, or in his abſence, a proper perſon, ſhall open the lodge and proceed to buſineſs: And if the maſter, either of the wardens, or other officer of the lodge, who, in virtue of his office, is intitled to keep a key or keys, ſhould not attend the lodge in proper time, and neglect to ſend the ſame, whereby the buſineſs of the lodge ſhall be retarded, ſuch brother ſhall forfeit the ſum of

ARTICLE III.----*Payment of Quarterage.*

That every member of this lodge ſhall pay to the treaſurer, for the uſe of the lodge, the annual ſubſcription of by quarterly payments, that is to ſay, the ſum of on the firſt Tueſday in *March*, the firſt Tueſday in *June*, the firſt Tueſday in *September*, and on the firſt Tueſday in *December*. And any member neglecting to pay his ſubſcription regularly, ſhall be deemed no other than as a viſitor to the lodge, nor ſhall he be permitted to ballot in any matter relating to the lodge

until

until he has paid his full quarterage up to the next quarter-day.

ARTICLE IV.—*Admiſſion of Maſons or Members.*

That no perſon be ſuffered or admitted to be made a free and accepted maſon in this lodge, unleſs well known to one or more members, to be a man of virtuous principles and integrity, and not a bondſman; and ſuch as by his own conſent is deſirous to become a brother; it being contrary to our eſtabliſhed conſtitution, to perſuade or engage any one thereto. And it is hereby recommended to every good maſon, and particularly to the brethren of this lodge, that they be careful whom they recommend as candidates for maſonry, that they may not bring a ſcandal or diſreſpect on the craft. And whereas the craft hath ſuffered greatly in its reputation and happineſs by the admiſſion of perſons no ways fit to become members of our ancient and honourable inſtitution, whereby men of rank and education are often deterred from aſſociating with their brethren at the public meetings: It is hoped every brother who is deſired to propoſe any perſon, will be particularly careful that

he be in all reſpects worthy to be admitted into the venerable ſociety he is to become a member of; one whoſe temper and diſpoſition may *promote* the harmony of the lodge, and whoſe conduct and circumſtances in life, are ſuch as may not tend to diminiſh the credit of it. When a perſon is propoſed, it ſhall be mentioned at the bottom of the next ſummons, (which ſhall iſſue at leaſt three days before the lodge night) that each member may be prepared to approve or reject ſuch candidate; alſo the ſame practice, and for the ſame reaſon, ſhall be obſerved with regard to paſſing or raiſing a brother. Every candidate is to be propoſed by a member in an open public lodge, when the brother, ſo propoſing him, ſhall depoſit the ſum of

on account of his fees. And the perſon ſo propoſed, ſhall be balloted for the *next* ſucceeding public lodge night, ſo that in the interval proper enquiry may be made into his character, and if on ſuch ballot, there ſhall not appear

black, or negative balls, he ſhall be initiated and admitted a member, on paying the admiſſion fee of together with his ſubſcription in proportion to the time then to come, in the cur-

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rent quarter; and alſo to the uſe of the grand fund, for his admiſſion and regiſtering fees: On his being approved on the ballot, and if he neglects to attend for admiſſion *three* lodge nights, his depoſit ſhall be forfeited to the lodge; but if on a ballot he ſhould appear *not* to be admitted, the ſum depoſited when he was propoſed ſhall be returned to the brother who propoſed him.

ARTICLE V.——*Paſſing and Raiſing.*

That if any brother deſires to be paſſed or raiſed to a higher degree, he ſhall not only pay his quarterage regularly, but likewiſe attend as often as he poſſibly can, for months from his initation, unleſs he can attain to ſuch degree by extraordinary merit. *But* if any one made a maſon, ſhall afterwards prove an *unworthy* member of the craft, by treating it diſreſpectfully either by words or actions; leading an immoral and ſcandalous life, ſuch perſon ſhall not be entitled to any further degree in this lodge.——The ſame practice, and for the ſame reaſon, ſhall be obſerved with regard to paſſing and raiſing a brother as in Article the 4th.

ARTICLE VI.----*Admiſſion of ſubſcribing Members.*

That no brother ſhall be admitted a member of this lodge until he hath viſited us once at leaſt, and has been duly propoſed by a member in *open* lodge, which done, he ſhall be balloted for at the next ſucceeding public lodge; and unleſs negatives or black balls appear againſt him, he ſhall be admitted on paying to the fund of the lodge, and to the grand fund for regiſtering his name, over and above his proportionable ſubſcription.

ARTICLE VII.----*Time for re-admiſſion of a Member, and who proper to be admitted an Honorary Member.*

If a brother ſhall diſcontinue himſelf a member, from the time the meſſage or letter is ſent, he ſhall not vote or otherwiſe concern himſelf with the buſineſs of the lodge; but if there ſhould happen to be any more lodge nights in the quarter after ſuch meſſage, he ſhall have a right to be admitted to the end of the quarter he has paid up to. Alſo any member having diſcontinued himſelf from

from this lodge and paid up his arrears, may, on application, and paying be re-admitted, provided negatives do not appear against him. And any ſea-faring member, or one whoſe avocations frequently occaſion his abſence from town, or his place of abode be at too great a diſtance to attend conſtantly; he may be admitted an honorary member, by a majority of members preſent: but ſuch honorary member cannot be choſen into any office, ſpeak, vote, or otherwiſe concern himſelf with the buſineſs of the lodge. Such brother ſhall be admitted each night on the ſame terms as the members, and have the privilege of becoming a member without any further fine, on his being firſt propoſed and balloted for, and negatives not appearing againſt him upon caſting up the ſame.

ARTICLE VIII.----*Not Diſcovering a Perſon Rejected, nor Divulging Proceedings.*

That when any brother is propoſed to become a member, or any perſon to be made a maſon, if it appear upon caſting up the ballot, that they are no-

rejected, no member or visiting brother shall discover, by any means whatsoever, who those members were that opposed his election, under the penalty of such brother's being for ever expelled, if a member; and if a visiting brother, of his being never more admitted as a visitor, or becoming a member. And if any member divulge any part of the proceedings of this lodge to any but to a subscribing brother, he shall for the first offence be fined the sum of for the second offence and for the third offence be excluded, if adjudged culpable by the majority of the members then present. Immediately after a negative passes on any person being proposed, the master shall cause this law to be read, that no brother present may plead ignorance.

ARTICLE IX.——*Debates, Complaints, Questions, &c. to be Addressed to the Chair.*

That in all debates concerning the affairs of this lodge, complaints made, or questions that may arise, every brother shall stand up while he speaks, and address himself to the master in the chair; if more than one brother shall stand up at one time

to

to ſpeak, the maſter ſhall order the firſt who ſtood up to proceed, nor ſhall any one preſume to interrupt him under the penalty of unleſs the maſter, finding him wandering from his ſubject, ſhall think fit to reduce him to order: for then the ſaid ſpeaker ſhall ſit down, but after he has been ſet right, he may again proceed if he pleaſes. No member ſhall be allowed to ſpeak twice on one ſubject, unleſs he explain himſelf, and the maſter ſhall think it expedient.

ARTICLE X.---*Perſons miſbehaving, &c. the Penalties.*

That no brother do preſume to ſwear, come into the lodge intoxicated, or on any account call for liquors, but addreſs himſelf to the ſtewards or wardens, who if they think it neceſſary, will give their orders accordingly. That all brethren do behave themſelves with decency to each other, and with reſpect to the maſter in the chair and the preſiding officers; and in default of any of theſe particulars, the brother ſo offending ſhall forfeit the ſum of to the fund of the lodge.

ARTICLE XI.----*Fund and Property of the Lodge veſted in the Maſter, &c.*

That the caſh or fund, as alſo the jewels, furniture, and other things belonging to this lodge or ſociety, ſhall be, and hereby are veſted and deemed the property of the maſter and wardens for the time being, ſo that any action or ſuit that ſhall happen to be *neceſſary* for the preſervation or recovery of the ſame, or any part thereof, may and ſhall be brought or commenced and proſecuted in their names, in truſt for the uſe and benefit of the lodge, and to be paid, applied, and diſpoſed of as the majority of the members ſhall in due form, from time to time, think proper to direct.

ARTICLE XII.----*Preſents.*

That all preſents made to this lodge be entered in the lodge book, with the brother's name from whom ſuch benevolence flowed, in token of his eſteem for maſonry in general, and this lodge in particular; and alſo that the maſter, for the time being, or his ſecretary, ſhall take care to enter the ſame accordingly.

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ARTICLE XIII.----*Election and Choice of Officers.*

That the election of a maſter ſhall be half yearly; to wit, at the feſtivals of St *John* the Baptiſt and St *John* the Evangeliſt, or on the lodge nights before; each member having notice for that purpoſe in his lodge letter. In the choice of a maſter, his abilities muſt be preferred to his ſeniority: but no brother ſhall be elected maſter who has not ſerved the office of warden, nor no brother ſhall be warden unleſs he has been maſter at leaſt months; and no officer ſhall be elected or appointed to ſerve a ſecond time againſt his inclination. The new maſter ſhall be inveſted by the old maſter in due form, who ſhall be allowed a charge before he quits the chair. The new maſter ſhall then appoint his officers, the treaſurer excepted, who is to be elected by a majority of the members then preſent, as the maſter is choſen. The accounts of the old treaſurer and ſecretary are then, or the next lodge night, to be audited, by the maſter and wardens for the time being, or by a committee for that purpoſe to be appointed; and the balance appearing to be due thereon, ſhall be paid by him to the *treaſurer elect*.

ARTICLE XIV.----*Stewards appointed, and their Duty.*

That the maſter do, on the night of election, appoint two diſcreet brethren, to act as ſtewards of the lodge, who ſhall attend conſtantly, except when hindered by illneſs or urgent buſineſs; in which caſe, the maſter ſhall appoint whom he thinks proper to ſupply their places *pro tempore*; they ſhall continue in their office till the next election night. Their buſineſs ſhall be to ſee that the viſitors are properly accommodated; that the tables be properly ſupplied, and to keep an account of the ſame.---- All liquors drank at ſupper on lodge nights, ſhall be charged to the *lodge*, but liquors called for before lodge hours, unleſs on account of makings, &c. ſhall not be charged to the lodge.---- No perſon ſhall be permitted to ſup in the lodge-room during lodge hours.

ARTICLE XV.---*Cloſing the Lodge.*

As nothing has a greater tendency to bring the craft into diſrepute than keeping late hours on lodge nights, the maſter ſhall be acquainted by the

S. W.

S. W. when it is o'clock, and ſhall immediately proceed to cloſe the lodge; either of them failing herein ſhall forfeit the ſum of . And any member who is in the lodge, and not being a traveller or lodger in the houſe, remaining in the ſame houſe after o'clock, ſhall forfeit the ſum of . It is hoped and expected that no member will offend againſt this law, calculated to ſecure the honour and harmony of the lodge, to prevent uneaſineſs to our relatives at home, and to preſerve the œconomy of our families.

ARTICLE XVI.----*Laws when to be Read.*

That upon every election night, immediately before they proceed to the balloting for a new maſter, and alſo immediately after the admiſſion of a brother, the maſter ſhall cauſe theſe laws to be read to the lodge.

ARTICLE XVII.----*Penalty for Speaking diſreſpectfully of the Lodge. &c.*

That any brother who is known to have ſpo-

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ken diſreſpectfully of the ſociety in general, or this lodge in particular, ſhall not be admitted a member, or as a viſitor, until he has made ſuch conceſſion as may be thought ſatisfactory.

ARTICLE XVIII.----*Enacting, abrogating, or altering Laws.*

That when a motion ſhall be made for any new law, or the abrogating or altering of any old one, it ſhall be handed up in writing to the maſter, in order to be read and conſidered by him and the members preſent; and no new law, abrogation, or alteration of any old one, ſhall be valid, unleſs the ſame be entered in the minutes, by the conſent of the majority of the members preſent at one public lodge, and duly confirmed at the next.

ARTICLE XIX.----*Penalty for breaking the Laws.*

That if a brother break any of theſe rules and orders, the maſter, with the majority of the brethren, if they think fit, ſhall lay a fine, not exceeding on the brother ſo offending: Which fine, as well as all others, ſhall go to the fund of the

the lodge; and the brother refuſing to pay ſuch fine, ſhall for ever be excluded this lodge.

ARTICLE XX.---*Members to Sign and Obey theſe and the conſtitutional Laws.*

That every member of this lodge ſhall ſign theſe laws, and ſhall obſerve and keep the ſame, and all ſuch as ſhall hereafter be enacted; as well as all the laws, orders, and regulations laid down and preſcribed in and by the laſt edition of the book of conſtitutions of maſonry, and ſuch as ſhall hereafter be made and publiſhed by the authority of the grand lodge.

The above laws ſettled and approved of at a public lodge held the day of
are now duly enacted and confirmed at another public lodge, held this day of
A. L. 5785. A. D. 1785.

Witneſs the hands of us the following officers and brethren.

A CHARGE,

DELIVERED BY THE RIGHT WORSHIPFUL MASTER, ON HIS RESIGNING THE CHAIR.

Worthy Brethren,

PROVIDENCE having placed me in ſuch a ſphere in life as to afford me but little time for ſpeculation, I cannot pretend to have made mankind my particular ſtudy; yet, this I have obſerved, that *curioſity* is one of the moſt prevailing paſſions in the human breaſt. The mind of man is kept in a perpetual thirſt after knowledge, nor can he bear to be ignorant of what he thinks others know. Any thing *ſecret* or *new* immediately excites an uneaſy ſenſation, and becomes the proper fuel of curioſity, which will be found ſtronger or weaker in proportion to the time and opportunities that individuals have for indulging it. It is obſervable further, that when this paſſion

ſion is excited, and not inſtantly gratified, inſtead of waiting for better intelligence, and uſing the proper means of removing the darkneſs that inveloped the object of it, we precipitately form ideas which are generally in the extremes. If the object promotes pleaſure or advantage, we then load it with commendations; if it appears in the oppoſite view, or if we are ignorant of it, we then *abſurdly*, as well as *diſingenuouſly*, condemn, and pretend at leaſt to deſpiſe it. This, my brethren, has been the fate of the moſt valuable inſtitution in the world, *Chriſtianity* excepted, I mean *free-maſonry*. Thoſe who are acquainted with the nature and deſign of it, cannot, if they have good hearts, but admire and eſpouſe it; and if thoſe who are in the *dark*, or whoſe minds are diſpoſed to evil, ſhould ſlight or ſpeak diſreſpectfully of it, it certainly is no diſgrace. When *order* ſhall produce confuſion, when *harmony* ſhall give riſe to diſcord, and *proportion* ſhall be the ſource of irregularity, then, and not till then, will *free-maſonry* be unworthy the patronage of the *great*, the *wiſe*, and *good*.

To love as brethren, to be ready to communicate, to ſpeak truth one to another, are the dictates of reaſon and revelation; and you know that they are likewiſe the foundation, the conſtituent parts of *free-maſonry*.

None, therefore, who believe the divine original of the *ſacred volume*, and are influenced by a ſpirit of humanity, friendſhip, and benevolence, can, with the leaſt propriety, object to our ancient and venerable inſtitution.

For my own part, ever ſince I have had the honour to be enrolled in the liſt of maſons, as I knew it was my duty, ſo I have made it my buſineſs, to become acquainted with the principles on which our glorious ſuperſtructure is founded. And like the *miner*, the farther I have advanced the richer has been my diſcovery; and the treaſure conſtantly opening to my view, has proved a full and ſatisfactory reward of all my *labours*.

By the rules of this lodge I am now to reſign the chair. But I cannot do this with entire ſatisfaction

ſatisfion, until I have teſtified the grateful ſenſe I feel of the honour I received in being advanced to it.

Your generous and unanimous choice of me for your maſter, demands my thankful acknowledgments, though at the ſame time I ſincerely wiſh, that my abilities had been more adequate to the charge which your kind partiality elected me to. But this has always been, and ſtill is my greateſt conſolation, that however deficient I may have been in the diſcharge of my duty, no one can boaſt *a heart* more devoted to the good of the *inſtitution* in general, and the reputation of this *lodge* in particular.

Though I am apprehenſive I have already treſpaſſed on your patience, yet if I might be indulged, I would humbly lay before you a few reflections, adapted to the buſineſs of the day, which being the effuſions of a heart *truly maſonic*, will, it is hoped, be received with candour by you.

Every aſſociation of men, as well as this of *free-maſons*, muſt, for the ſake of order and harmony,

be regulated by certain laws, and for that purpoſe proper officers muſt be appointed, and empowered to carry thoſe laws into execution, to preſerve a degree of uniformity, at leaſt to reſtrain any irregularity that might render ſuch aſſociations inconſiſtent. For we may as reaſonably ſuppoſe an army may be duly diſciplined, well provided, and properly conducted, without generals or other officers, as that a *ſociety* can be ſupported without govenors, and their ſubalterns; or, which is the ſame, without ſome *form* of *government* to anſwer the end of the inſtitution. And as ſuch an arrangement muſt be revered, it becomes a neceſſary prerequiſite that a temper ſhould be diſcovered in the ſeveral members adapted to the reſpective *ſtations* they are to fill.

This thought will ſuggeſt to you, that thoſe who are qualified to preſide as *officers* in a *lodge*, will not be elated with that honour, but loſing ſight of it, will have only in view, the ſervice their office demands. Their reproofs will be dictated by *friendſhip*, ſoftened by *candour*, and enforced with *mildneſs* and *affection*; in the whole of their deportment they will preſerve a degree of *dignity* tempered with

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affability and *ease*. This conduct, while it endears them to others, will not fail to raise their own reputation, and as *envy* should not be so much as once named among *free-masons*, it will effectually prevent the growth of it, should it unfortunately ever appear.

Such is the nature of our constitution, that as some must of necessity *rule* and *teach*, so others must of course learn to *obey*: humility therefore in *both* becomes an *essential duty*; for pride and ambition, like a worm at the root of a tree, will prey on the vitals of our *peace*, *harmony*, and *brotherly-love*.

Had not this excellent temper prevailed, when the foundation of SOLOMON's temple was first laid, it is easy to see, that glorious edifice would never have rose to a height of splendour which astonished the world.

Had all employed in this work been masters or superintendants, who must have prepared the timber in the forest, or hewn the stone in the quarry? Yet though they were numbered and classed under different denominations, as princes, rulers, provosts, com-

comforters of the people, ſtone-ſquarers, ſculptors, &c. ſuch was their unanimity, that they ſeemed actuated by one ſpirit, influenced by one principle.

Merit alone then intitled to preferment; an indiſputable inſtance of which we have in the *deputy grand-maſter* of that great undertaking, who, without either wealth or power, or any other diſtinction, than that of being the *widow's ſon*, was appointed by the grand-maſter, and approved by the people for this ſingle reaſon, becauſe he was a *ſkilful* artificer.

Let theſe conſiderations, my worthy brethren, animate us in the purſuits of ſo noble a ſcience, that we may all be qualified to fill, in rotation, the moſt diſtinguiſhed places in the lodge, and keep the *honours* of the craft, which are the juſt rewards of our labour, in a regular circulation.

And as none are leſs qualified to govern, than thoſe who have not learnt to obey, permit me in the warmeſt manner to recommend to you all a conſtant attendance in this place, a due *obedience* to the *laws* of *our inſtitution*, and a reſpectful ſubmiſ-

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ſion to the *directions* of your officers, that you may prove to mankind the propriety of your election, and ſecure the eſtabliſhment of this ſociety to latest poſterity.

A SHORT

CHARGE,

DELIVERED TO THE MASTER ON HIS BEING INVESTED AND INSTALLED.

Right Worſhipful Sir,

BY the unanimous voice of the members of this lodge, you are elected to the maſterſhip thereof for the enſuing half-year; and I have the happineſs of being deputed to inveſt you with this enſign of your office; be it ever in your thoughts, that the ancients particularly held this *ſymbol* to be a juſt, a ſtriking *emblem* of the *divinity*. They ſaid the gods, who are the authors of every thing eſtabliſhed in wiſdom, ſtrength, and beauty, were pro-

properly represented by this figure. May you, worthy brother, not only consider it as a mark of honour in this assembly, but also, let it ever remind you of your duty both to God and man. And as you profess the *sacred volume* to be your *spiritual trestle* board, may you make it your particular care to square your life and conversation according to the rules and designs laid down therein.

You have been of too long standing, and are too good a member of our community, to require any information in the duty of your office. What you have seen *justly* worthy in others, we doubt not you will *imitate*; and what you have seen *defective*, you will in your own [illegible]

We have therefore the greatest reason to expect you will be careful and regular in your attendance on the lodge, faithful and diligent in the discharge of your duty, and that you will make the honour of the *fraternity of the universe*, and the good of the *craft*, chief objects of your regard.

We likewise trust you will pay a punctual attention to the laws and regulations of this society,

as

as more particularly becoming your present station; and that you will at the same time require a due obedience to them, from every other member, well knowing, that without *this*, the best of laws become useless.

For a pattern of imitation, consider the great luminary of nature, which, rising in the east, regularly diffuses light and lustre to all within its circle. In like manner it is your province, with due decorum, to spread and communicate light and instruction to the brethren in the lodge.

From the knowledge we already have of your zeal and abilities, we rest assured you will discharge the duties of this important station in such a manner as will greatly redound to the honour of yourself, as well as of those members over whom you are elected to preside.

AN

ADDRESS

TO THE

LODGE,

IMMEDIATELY AFTER THE INVESTITURE AND INSTALLMENT OF THE REST OF THE OFFICERS.

Brethren,

I FLATTER myſelf there is no *maſon* of my acquaintance inſenſible of the ſincere regard I ever had, and hope ever to retain, for our venerable inſtitution; certain I am, if this eſtabliſhment ſhould ever be held in little eſteem by the members, it muſt be owing to the want of a due ſenſe of the excellence of its principles, and the ſalutary laws and ſocial duties on which it is founded.

But ſometimes mere curioſity, views of ſelf intereſt, or a groundleſs preſumption, that the principal buſineſs of the lodge is mirth and entertainment, hath induced men of looſe principles and dif-

diſcordant tempers to procure admiſſion into our community; this, together with an unpardonable inattention of thoſe who propoſed them, to their lives and converſations have conſtantly occaſioned great diſcredit and uneaſineſs to the craft; ſuch perſons being no ways qualified for a ſociety founded upon wiſdom, and cemented by morality and Chriſtian-love.

Therefore let it be your peculiar care to pay ſtrict attention to the merit and character of thoſe, who, from among the circle of your acquaintance, may be deſirous of becoming members of our ſociety, leſt through your inadvertency, the unworthy part of mankind ſhould find means to introduce themſelves among you, whereby you will diſcourage the reputable and worthy.

Self-love is a reigning principle in all men; and there is not a more effectual method of ingratiating ourſelves with each other, than by mutual complaiſance and reſpect; by agreement with each other in judgement and practice. This makes ſociety pleaſing, and friendſhip durable; which can

never be the caſe when men's principles and diſpoſitions are oppoſite, and not adapted for unity. We muſt be moved by the ſame paſſions, governed by the ſame inclinations, and moulded by the ſame morals, before we can pleaſe or be pleaſed in ſociety. No community or place can make a man happy, who is not furniſhed with a temper of mind to reliſh felicity. The *wiſe* and *royal grand maſter* SOLOMON tells us, and experience confirms it, "That the light is ſweet, and a pleaſant thing it is to behold the ſun." Yet for this pleaſure we are wholly indebted to that aſtoniſhing piece of heavenly workmanſhip, the eye, and the ſeveral organs of ſight. Let the eye be diſtempered, and all objects, which though they remain the ſame in themſelves, to us loſe their beauty and luſtre; let the eye be totally deſtroyed, then the ſenſe which depends upon it, is loſt alſo, and the whole body is full of darkneſs. So is it with that maſon, who has not a frame and temper of mind adapted to our inſtitution, without which the blended allurements of pleaſure and inſtructions to be found in the lodge, muſt become taſteleſs, and of no effect. Likewiſe let his conduct and circumſtances in life

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be ſuch, as may not have the leaſt tendency to diminiſh the credit of the ſociety: And be ye ever diſpoſed to honour *good men* for their virtues, and *wiſe men* for their knowledge: Good men for propagating virtue and religion all over the world; and wiſe men for encouraging arts and ſciences, and diffuſing them from eaſt to weſt, and between north and ſouth; rejecting all who are not of good repute, ſound morals, and competent underſtandings. Hence you will derive honour and happineſs to yourſelves, and drink deeply of thoſe ſtreams of felicity, which the unenlightened can never be indulged with a taſte of.

For by theſe means, exceſs and irregularity muſt be ſtrangers within your walls. On *ſobriety* your pleaſure depends, on *regularity* your reputation; and not your reputation only, but the reputation of the *whole* body.

Theſe *general* cautions, if duly attended to, will continually evince your wiſdom by their effects; for it is known by experience, that nothing more contributes to the *diſſolution* of a lodge, than

than too great a number of members indiſcriminately made; want of regulation in their expences, and keeping unſeaſonable hours.

To guard againſt this fatal conſequence, we ſhall do well to cultivate the following virtues, viz. *prudence*, *temperance*, and *frugality*. Virtues which are the beſt and propereſt ſupports of every community.

Prudence is the queen and guide of all other virtues, the ornament of our actions, the *ſquare* and *rule* of our affairs. It is the knowledge and choice of thoſe things we muſt either approve or reject; and implies to conſult and deliberate well, to judge and reſolve well, to conduct and execute well.

Temperance conſiſts in the government of our appetites and affections, ſo as to uſe the good things of this life as not to abuſe them; either by a ſordid and ungrateful parſimony on the one hand, or a profuſe and prodigal indulgence to exceſs, on the other. This virtue has many powerful argu-

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ments in its favour; for, as we value our health, wealth, reputation, family and friends, our characters as men, as Chriſtians, as members of ſociety in general, and as *free maſons* in particular, all conſpire to call on us for the exerciſe of this virtue; in ſhort, it comprehends a ſtrict obſervance of the Apoſtle's exhortation, "Be ye temperate in all things:" Not only avoiding what is in itſelf *improper*, but alſo whatever has the leaſt or moſt remote appearance of *impropriety*, that the tongue of the ſlanderer may be ſtruck dumb, and malevolence diſarmed of its ſting.

Frugality, the natural aſſociate of *prudence* and *temperance*, is what the meaneſt ſtation neceſſarily calls for, the moſt exalted cannot diſpence with. It is abſolutely requiſite in *all* ſtations: It is highly neceſſary to the ſupporting *every* deſirable character, to the eſtabliſhment of *every* ſociety; to the intereſt of *every* individual in the community. It is a *moral*, it is a *Chriſtian* virtue. It implies the ſtrict obſervation of decorum in the ſeaſons of *relaxation*, and of every *enjoyment*; and is that temper of mind which is diſpoſed to employ every

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acquiſition, only to the glory of the giver, our own happineſs, and that of our fellow-creatures.

If we fail not in the exerciſe of theſe virtues, (which are eſſential ſupports of every lodge of *free and accepted maſons*) they will effectually ſecure us from thoſe unconſtitutional practices which have proved ſo fatal to this ſociety. For *prudence* will diſcover the abſurdity and folly of expecting true harmony, without due attention to the choice of our members. *Temperance* will check every appearance of exceſs, and fix rational limits to our hours of enjoyment: And *frugality* will proſcribe extravagance, and keep our expences within proper bounds.

The *Lacedæmonians* had a law among them, that every one ſhould ſerve the gods with as *little expence* as he could, herein differing from all other Grecians; and *Lycurgus* being aſked for what reaſon he made this inſtitution, ſo diſagreeable to the ſentiments of all other men? anſwered, Leſt the ſervice of the gods ſhould at any time be intermitted; for he feared, if religion ſhould be as expenſive

ſive there as in other parts of *Greece*, it might ſometime or other happen that the divine worſhip, out of the *covetouſneſs* of ſome, and the *poverty* of others, would be *neglected*. This obſervation will hold equally good with reſpect to *maſons*, and will, I hope, by them be properly *applied*.

I would not be underſtood here to mean, that becauſe theſe three *moral* virtues are *particularly* pointed out, as eſſentially neceſſary to the good diſcipline and ſupport of a *lodge*, nothing more is required; for *ſocial* muſt be united with *moral* excellencies. Was a man to be merely prudent, temperate, and frugal, and yet be negligent of the duties of humanity, ſincerity, generoſity, &c. he would be at moſt but a uſeleſs, if not a worthleſs, member of ſociety, and a much worſe *maſon*.

In the next place permit me to remind you, that a due attendance on the lodge for your own improvement, and the reputation of *maſonry* in general, is *abſolutely* neceſſary. For your own improvement; becauſe the advantages naturally reſulting from the practice of the principles therein taught, are the higheſt ornaments of human nature: and for the credit of the community; becauſe

it is your indiſpenſible duty to ſupport ſuch a character in life as is there enjoined. The prevalency of good example is great, and no language is ſo expreſſive as a conſiſtent life and converſation. Theſe once forfeited in a *maſonic* character, will diminiſh a man, not only in the eſteem of perſons of ſenſe, learning, and probity; but even men of inferior qualities will ſeldom fail of making a proper diſtinction.

You are well acquainted, that the *envious* and *cenſorious* are ever diſpoſed to form their judgments of mankind according to their conduct in public life. So when the members of our ſociety deſert their body, or diſcover any inconſiſtency in their practice with their profeſſion, they contribute to bring an odium on a profeſſion, which it is the duty of every member highly to honour. Indeed inſtances of the conduct here decried, I own are very rare, and I might ſay as often as they do happen, tend ſtill more to diſcover the *malignity* of our adverſaries than to reflect on ourſelves. For with what ill-nature are ſuch ſuggeſtions framed? How weak muſt it appear in the eye of diſcernment, to con-

condemn a *whole* ſociety for the irregularity of a *few* individuals.*

But to return to my argument. One great cauſe of abſenting ourſelves from the *lodge*, I apprehend to be this; the want of that grand fundamental principle, *brotherly-love!* Did we properly cultivate this Chriſtian virtue, we ſhould think ourſelves the happieſt when aſſembled together. On *unity* in *affection*, *unity* in *government* ſubſiſts; for whatever draws men into ſocieties, it is that only can cement them.

Let us recollect that *love* is the firſt and greateſt commandment; all the others are ſummarily comprehended in this. It is the fulfilling of the law, and a neceſſary qualification for the *celeſtial lodge*, where the ſupreme architect of the univerſe preſides, who is *love*. *Faith*, *hope*, and *charity*

* Though there ſhould be *free-maſons* who coolly, and without agitation of mind, ſeem to have diveſted themſelves of all affection and eſteem for the *craft*; we only ſee thereby the effects of an exquiſite and inveterate depravation; for the *principle* is almoſt always preſerved, though its effects ſeem to be totally loſt.

are three principal graces, by which we muſt be guided thither; of which *charity* or *univerſal love* is the chief. When *faith* ſhall be ſwallowed up in viſion, and *hope* in enjoyment, then true *charity*, or *brotherly-love* will ſhine with the brighteſt luſtre to all eternity.

On the other hand, envy, pride, cenſoriouſneſs, malice, revenge, and diſcord, are the productions of a diabolical diſpoſition. Theſe are epidemical diſorders of the mind, and if not ſeaſonably rectified and ſuppreſſed will prove very pernicious to particular communities, and more eſpecially to ſuch an eſtabliſhment as ours.

Now there is nothing ſo diametrically oppoſite to them, and ſo powerful an antidote againſt them as *charity*, or true *brotherly-love*. For inſtance, are we tempted to envy? *Charity* guards the mind againſt it, *charity* envieth not. Are we tempted by pride? *Charity* vaunteth not itſelf, is not puffed up. Where this virtue is predominant, *humility* is both its companion and its delight; for the charitable man puts on bowels of mercy, kindneſs, and low-

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lineſs of mind. It is a certain remedy likewiſe againſt all *cenſoriouſneſs:* Charity thinketh no evil, but believeth all things, hopeth all things, will ever incline us to believe and hope the beſt, eſpecially of a *brother.*

Therefore let a conſtant exerciſe of this *Chriſtian* virtue, ſo eſſential to our preſent and future happineſs, prove our eſteem for it, and by its influence upon our lives and actions teſtify to the world the cultivation of it amongſt us, that they who think or ſpeak evil of us, may be thereby confounded and put to open ſhame. And as it was a proverbial expreſſion among the enemies of *Chriſtianity* in its infancy, "See how theſe *Chriſtians* love one another;" may the ſame with equal propriety be ſaid of *free-maſons.* this will convince the ſcoffer and ſlanderer, that we are lovers of *Him* who ſaid, "If ye love me keep my commandments;" and, "This is my commandment, that ye love one another as I have loved you." This will prove to our *enemies*, that a good *maſon* is a good man, and a good Chriſtian, and afford ourſelves the greateſt comfort here, by giving us a well-grounded hope of admittance into the lodge of everlaſting felicity hereafter.

AN

ORATION,

Delivered at the Dedication of

A New FREE MASON's HALL.

Right Worſhipful GRAND MASTER,
And ye, my much eſteemed BRETHREN,

THE appearance of ſo numerous and reſpectable an audience, and the infrequency of the occaſion upon which it is aſſembled, induce me, before our ceremony commences, to ſay ſomething of our art itſelf: A taſk the more pleaſing, as nothing can be truly ſaid, notwithſtanding the ridiculous ſurmizes of the ignorant and uninformed, but what muſt redound to her honour; for being born of virtue, like her amiable parent, ſhe need to be ſeen only, and ſhe will raiſe our admiration; to be known, and ſhe will claim our reſpect.

The antiquity, extenſiveneſs, and utility of maſonry,

ſonry, are topics too curious for ſo incompetent a ſpeaker, and too copious for ſo ſhort a moment as the preſent opportunity affords. You will ſuffer me, therefore, to wave theſe points; and as we derive the origin of our craft, though coeval with the creation,* more immediately from the building of Solomon's Temple, to moralize ſome circumſtances attending it, which I am perſuaded will not appear unſuitable to the occaſion of our preſent convention.

We are told by the Jewiſh Hiſtorian,† that "The *foundation* of Solomon's Temple was laid prodigiouſly deep; and the ſtones were not only of the largeſt ſize, but hard and firm enough to endure all weathers; mortiſed one into another, and wedged into the rock." What a happy deſcription is this of our myſtical fabric, the foundation of which is laid in truth, virtue, and charity;—Charity, that like the Patriarch's ladder, has its foot placed upon the earth, and the top reacheth

* See Proverbs, chap. viii. verſe 22 to verſe 30.

† Joſephus, the tranſlation of which by L'Eſtrange is generally quoted, except where it is particularly faulty.

unto

into heaven; and behold the angels of God ascending and descending on it! so deep and large is our eternal basis; and the superstructure, which sages and legislators, princes and potentates, have not disdained to assist; no trials, no persecutions will be able to shake it. The rains may descend, and the floods come, and the winds blow, and beat vehemently against it, yet it will stand firm and impregnable; because, like the wise man's house, it is founded upon a rock.

The next emblematical circumstance in Solomon's Temple was the *order of the fabric*. The same historian tells us that, "There were several partitions, and every one had its covering apart, independent one of another; but they were all coupled and fastened together in such a manner, that they appeared like one piece, and as if the walls were the stronger for them." It is just the same with our society, which is composed of members of different ranks and degrees, with separate views, separate connections, separate interests: but we are all one body, linked and coupled together by the indissoluble bonds of friendship

ſhip and brotherhood; and it is to this concord, this affinity, this union, that we muſt ever be indebted for our ſtrength and conſequence.

A third particular remarkable in Solomon's Temple was the *beauty of it:* "The walls," ſays the Hiſtorian, "were all of white ſtone, wainſcotted with cedar; and they were ſo artificially put together, that there was no joint to be diſcerned, nor the leaſt ſign of a hammer, or of any tool, that had come upon them." Is it, I would aſk, in the power of language----Thoſe I would aſk, who are informed in maſonry----Is it in the power of language, to deſcribe our inſtitution in fitter terms than theſe? Integrity of life and candour of manners are the characteriſtic, the glory, of maſons: It is theſe that muſt render our names worthy of cedar; It is theſe that muſt immortalize our art itſelf. Adorned and inlaid with theſe, it has withſtood the corroſion of time; that worm, whoſe cankering tooth preys upon all the faireſt works of art and nature: Nay,* Gothic barbariſm itſelf,

* Alluding to the ravages of the Viſigoths in the Vth Cent.

whoſe deſolating hand laid waſte the nobleſt efforts of genius, the proudeſt monuments of antiquity;---even Gothic barbariſm itſelf was not able to deſtroy it. It was overcaſt indeed, for ſeveral centuries, by that worſe than Egyptian darkneſs, which brooded all over Europe:---Juſt as miſts and clouds may obſcure the ſun, and the whole creation may droop for a while under his pale and ſickly influence:---But nothing can impair his intrinſic ſplendour; he will again burſt forth with bridal glory, and as our immortal Poet ſpeaks,

Bid the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.

Accordingly, ſince that diſgraceful æra, maſonry, to uſe the words of the ſame Poet,

Has rear'd her drooping head,
And trickt her beams, and with new-ſpangled ore
Flames in the forehead of the morning ſky.

To ſpeak without metaphor, we now behold it, as this beautiful edifice teſtifies, in its faireſt and moſt flouriſhing ſtate; and may juſtly cry out with

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the Roman Orator, behold a ſight, which God himſelf, intent upon his own work, may regard with pleaſure; a ſociety of men formed to ſupport the intereſts of ſcience, virtue, and benevolence, ſo cloſely cemented together, without compulſion or violence, that no flaw, no joint can be diſcerned; but as our Hiſtorian ſpeaks, "All things are ſo adjuſted, and accommodated one piece to another, that upon the whole it looks more like the work of providence and nature, than the product of art and human invention."

But the circumſtances which claim our moſt earneſt and immediate attention, are the *ornaments of Solomon's Temple*; ſo applicable to our art, and ſo figurative of its excellence, that I truſt it will be no treſpaſs upon your time or patience to dwell upon them more largely. We are told by the Hiſtorian that "it was overlaid with gold, interwoven with beautiful flowers and palm-trees, and adorned with painting and ſculpture." Nothing is more obſervable in the hiſtory of mankind, than that maſonry and civilization, like twin ſiſters, have gone hand in hand together; and that wealth,

arts, ſcience,---every thing that could embelliſh and beatify human life, have followed with faithful ſteps, and compoſed their train. The very orders of architecture mark the growth and progreſs of civilization. Dark, dreary, and comfortleſs were thoſe times, when maſonry never yet had laid her line, nor extended her compaſs. The race of mankind, in full poſſeſſion of wild and ſavage liberty, ſullen and ſolitary, mutually offending, and afraid of each other, ſhrouded themſelves in thickets of the woods, or dens and caves of the earth. In theſe murky receſſes, theſe ſombrous ſolitudes, maſonry found them out; and, pitying their forlorn and deſtitute condition, inſtructed them to build habitations for convenience, defence, and comfort. The habitations they then built,* were, like their manners, rugged and unſeemly, a prompt and artleſs imitation of ſimple and coarſe nature. Yet rude and inelegant as they were, they had this excellent effect, that by aggregating mankind, they prepared the way for improvement and civilization. The hardeſt bodies will poliſh by

* Firſt Ruſtic or Tuſcan Order.

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collision; and the roughest manners by communion and intercourse. Thus they loft by degrees their aſperity and ruggedneſs; and became inſenſibly mild and gentle, from fierce and barbarous nature. Maſonry beheld, and gloried in the change: and as their minds expanded and ſoftened, ſhe ſhewed them new lights, and conducted them to new improvements. Their ruſtic manſions pleaſed no more,—they aimed at ſomething higher and nobler, and deriving their idea of ſymmetry from the *human form divine*, they adopted that as their model and prototype.* At this era, their buildings, though ſimple and natural, were proportioned in the exacteſt manner, and admirably calculated for ſtrength and convenience.—Yet ſtill there was a ſomething wanting,—an eaſe, a grace, an elegance,—which nothing but an intercourſe with the ſofter ſex could ſupply. It is from this moſt amiable and accompliſhed part of the creation, that we catch all thoſe bewitching delicacies,—thoſe nicer, gentler, inexpreſſible graces,—which are not to be taught by dull, dry precept,—for they are far beyond all

* Second Doric Order.

rules

rules of art,—but are communicated from them to us—I know not how—shall I say by contagion? Accordingly, the succeeding Order* was formed after the model of a young woman, with loose, dishevelled hair, of an easy, elegant, flowing shape; a happy medium between the too massive and too delicate, the simple and the rich.

We are now arrived at that period, when the human genius, which we have just seen in the bud, the leaf, the flower, ripened to perfection, and produced the fairest and sweetest fruit;—every ingenuous art, every liberal science, that could delight, exalt, refine, and humanize mankind. Now it was that masonry † put on her richest robes, her most gorgeous apparel; and tricked herself out in a profusion of ornaments, the principal of which were eminently conspicuous in Solomon's Temple. And lo! not satisfied with the utmost exertion of

* Third Ionic Order.

† Fourthly, the Corinthian Order, the capital of which took its origin, says Villalgandus, from an order in Solomon's Temple, the leaves whereof were those of the palm-tree. The Composite Order is not here taken notice of, for reasons too obvious to mention.

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her own powers, ſhe holds out her torch, and enlightens the whole circle of arts and ſciences. Commerce flies to her on canvaſs wings, fraught with the produce and treaſure of the whole univerſe; Painting and ſculpture ſtrain every nerve to decorate the buildings ſhe has raiſed; and the curious hand of deſign contrives the furniture and tapeſtry. Muſic---poetry---eloquence---But whither does this charming theme tranſport me? The time would fail me to recount half the bleſſings accruing to mankind from our moſt excellent and amiable inſtitution: I ſhall conclude this part of my ſubject therefore with juſt mentioning another ornament of Solomon's Temple, the two cherubims made of olive-tree, whoſe wings expanded from one wall to the other, and touched in the midſt. The olive, you know, is the ſymbol of peace, and the very eſſence of the cherubic order is ſaid to be love. Let peace and love for ever diſtinguiſh our ſociety! Let no private animoſities, or party diviſions, polute our walls!

Drive off from hence each thing of guilt and ſin!

The very keyſtone, as it were, of our myſtical fabric is charity:---Let us cheriſh this amiable vir-

virtue, let us make it the vital principle of our souls, "Dear as the ruddy drops that warm our hearts," and it cannot fail to be the constant rule of our actions, the just square of our dealings with all mankind. And though pity may plead, in more tender and eloquent terms, for the distresses of a poor brother;—yet let us be ready to extend the hand of relief, as far as our circumstances afford, to misfortunes of every kind, wherever it meets us. It was an everlasting reproach to the Jews, that they contracted their benevolence within the narrow sphere of their own sect and party. Let ours be free and unconfined.

"Dropping like the gentle rain from heaven upon the place beneath."

A good mason is a citizen of the world, and his charity should move along with him, like the sensible horizon, wherever he goes, and, like that too, embrace every object, as far as vision extends.

The temple, thus beautiful, thus compleat, Solomon dedicated to the Lord,—in a file of wonderful

derful devotion and ſublimity, as far above the moſt rapturous flights of pagan eloquence, as the religion of the Jews was ſuperior to heathen idolatry and ſuperſtition.

" Lord, ſays he, thou that inhabiteſt eternity, and haſt raiſed out of nothing the mighty fabric of this univerſe, the heavens, the air, the earth, and the ſea; thou that filleſt the whole, and every thing that is in it, and art thyſelf boundleſs and incomprehenſible; look down graciouſly upon thy ſervants, who have preſumed to ereſt this houſe to the honour of thy name! Let thy holy ſpirit deſcend upon it in the bleſſing of thy peculiar preſence: Thou that art every where, deign alſo to be with us! Thou that ſeeſt and heareſt all things, look down from thy throne of glory, and give ear to our ſupplications! And if at any time hereafter thou ſhalt be moved in thy juſt diſpleaſure to puniſh this people for their tranſgreſſions, with any of thy terrible judgments, famine, peſtilence, or the ſword—yet if they make ſupplication, and return to thee with all their heart, and with all their ſoul,

then hear thou in heaven, thy dwelling-place, and forgive their ſin, and remove thy judgments."

With theſe words Solomon caſt himſelf upon the ground in ſolemn adoration; and all the people followed his example with profound ſubmiſſion and homage. We are now going to dedicate this fair manſion, to the nobleſt purpoſes, to maſonry, virtue, and benevolence; and I perſuade myſelf from the flattering attention with which you have heard me, that our enſuing ceremony will be regarded with becoming ſerioufneſs, with decent ſolemnity. Whatever encourages the ſocial duties—Whatever advances the intereſts of benevolence, claims our reſpect as men; and it is no flattery to our ancient and myſtical inſtitution, to affirm that it has theſe two great points ever in view.

There cannot be a ſtronger argument in favour of our ſociety, than what may be collected from the account* given us of certain ſolitaries, who by ſecluding themſelves from mankind, from friendly communication, and ſocial intercourſe, loſt the

* See Evagrius, lib. 1. Eccleſ. Hiſt.

human

human figure, and human ſentiments, and became like beaſts: They fed in the ſame manner with their fellow brutes; and if they ſaw any of the human ſpecies, they fled away, and hid themſelves in caves, and inacceſſible holes.

If ſuch be the miſerable, abject conſequence of retirement, whatever, like our inſtitution, collects and conſociates mankind, has a claim to our warmeſt eſteem as conducive to public and private utility. Yet let us beware, leſt in the unguarded moments of convivial chearfulneſs, we give too large and unbounded ſcope to our ſocial diſpoſition. Reaſon is the true limit, beyond which temperance ſhould never wander: When miſled with the "ſweet poiſon of miſuſed wine," we overpaſs this bound, we quench the ſpark of divinity that is in us, we transform ourſelves into brutes; and like thoſe who had taſted the fabulous cup of Circe,

Loſe our upright ſhape,
And downward fall into a groveling ſwine!

One word more and I have done:---The Tem-

ple of Solomon looked towards the east: Let us frequently direct our eyes to the same quarter, where the day-spring from on high visited us; where the sun of righteousness rose with healing in his wings; and cherubs and seraphs ushered in the dawn of the evangelic day, with this gracious song, *Glory be to God on high, and in earth peace, good-will towards men!*

SOLO-

SOLOMON's TEMPLE,
AN
ORATORIO.

SOLOMON, the GRAND MASTER.
HIGH PRIEST.
HIRAM, the WORKMAN.
URIEL, ANGEL of the SUN.
SHEBA, QUEEN of the SOUTH.
CHORUS of PRIESTS and NOBLES.

SOLOMON.
RECITATIVE.

CONVEN'D we're met, chief oracle of heav'n,
To whom the sacred mysteries are giv'n,
We're met to bid a splendid fabric rise,
Worthy the mighty ruler of the skies.

Hiram

HIGH PRIEST.

And lo! where Uriel, angel of the ſun,
Arrives to ſee the mighty buſineſs done.

AIR.

Behold he comes upon the wings of light,
And with his ſunny veſtment chears the ſight.

URIEL.

RECITATIVE.

The Lord ſupreme, grand maſter of the ſkies!
Who bid creation from a chaos riſe,
The rules of architecture firſt engrav'd
On Adam's heart.

Chorus of the Prieſts and Nobles.

To heaven's high Architect all praiſe,
All gratitude be giv'n,
Who deign'd the human ſoul to raiſe,
By ſecrets ſprung from heav'n.

SOLOMON.

RECITATIVE.

Adam well vers'd in arts,
Gave to his ſons the plumb and line
Of Maſonry; ſage Tubal Cain
To the deep organ tun'd the ſtrain.

AIR.

AIR.

And while he ſwell'd the melting note,
On high the ſilver concords float.

HIGH PRIEST.

RECITATIVE, accompanied.

Upon the ſurface of the waves,
(When God a mighty deluge pours)
Noah a choſen remnant ſaves,
And laid the ark's ſtupendous floors.

URIEL.

AIR.

Hark from on high the Maſon word:
" David, my ſervant, ſhall not build
" A lodge for heaven's all ſov'reign Lord;
" Since blood and war have ſtain'd his ſhield:
" That for the deputy, his ſon,
" We have reſerv'd---Prince Solomon. *Da Capo.*

Chorus for Prieſts and Nobles.

Sound great JEHOVAH's praiſe!
Who bade young Solomon the temple raiſe.

SOLOMON.

RECITATIVE.

So grand a ſtructure ſhall we raiſe,
That men ſhall wonder! Angels gaze!

By art divine it ſhall be rear'd,
Nor ſhall the hammer's noiſe be heard.

CHORUS.

Sound great JEHOVAH's praiſe!
Who bade king Solomon the temple raiſe.

URIEL.

RECITATIVE.

To plan the mighty dome,
Hiram, the maſter-maſon, 's come.

URIEL.

AIR.

We know thee, by thy apron white,
An architect to be;
We know thee, by thy trowel bright,
Well ſkill'd in maſonry;
We know thee, by thy jewel's blaze,
Thy manly walk and air.
Inſtructed, thou the lodge ſhalt raiſe;
Let all for work prepare.

HIRAM.

AIR.

Not like Babel's haughty building,
Shall our greater lodge be fram'd;

That

That to hideous jargon yielding,
Juſtly was a Babel nam'd.
There, confuſion, all o'er-bearing,
Neither ſign nor word they knew;
We our work with order ſquaring,
Each proportion ſhall be true.

SOLOMON.

RECITATIVE.

Cedars, which ſince creation grew,
Fall of themſelves to grace the dome;
All Lebanon, as if ſhe knew
The great occaſion---lo, is come!

URIEL.

AIR.

Behold, my brethren of the ſky,
The work begins, worthy an angel's eye.

Chorus of the Prieſts and Nobles.

Be preſent all ye heavenly hoſt,
The work begins---The Lord defrays the coſt!

ACT II.

MESSENGER.

RECITATIVE.

BEHOLD, attended by a num'rous train,
Queen of the ſouth, fair *Sheba*, greets thy reign!
In admiration of thy wiſdom, ſhe,
Comes to preſent the bended knee.

SOLOMON to HIRAM,

RECITATIVE.

Receive her with a fair ſalute,
Such as with majeſty may ſuit.

HIRAM.

AIR.

When allegiance bids obey,
We with pleaſure own its ſway.

Enter SHEBA *attended.*

Obedient to ſuperior greetneſs, ſee,
Our ſcepter hails thy mightier Majeſty.
Thus Phœbe, queen of ſhade and night,
Owning the ſun's ſuperior rays,
With feebler glory, leſſer light,
Attends the triumph of his blaze.

Oh,

Oh, all-excelling prince, receive
The tribute due to ſuch a king!
Not the gift, but will, believe!
Take the heart, not what we bring. *Da Capo.*

SOLOMON.

RECITATIVE.

Let meaſures ſoftly ſweet,
Illuſtrious *Sheba's* preſence greet.

SOLOMON.

AIR.

Tune the lute and ſtring the lyre,
Equal to the fair we ſing!
Who can ſee and not admire
Sheba, conſort for a king!
Enlivening wit and beauty join,
Melting ſenſe and graceful air,
Here united powers combine
To make her brighteſt of the fair. *Da Capo.*

SOLOMON.

RECITATIVE.

Hiram, our brother and our friend,
Do thou the queen with me attend.

SCENE II. *A view of the Temple.*

HIGH PRIEST.

RECITATIVE.

Sacred to heaven behold the dome appears;
Lo, what auguſt ſolemnity it wears;
Angels themſelves have deigned to deck the frame,
And beauteous *Sheba* ſhall report its fame.

AIR.

When the queen of the ſouth ſhall return
To the climes which acknowledge her ſway,
Where the ſun's warmer beams fiercely burn,
The princeſs with tranſport ſhall ſay,
Well worthy my journey, I've ſeen
A monarch both graceful and wiſe,
Deſerving the love of a queen,
And a Temple well worthy the ſkies. *Da Capo.*

CHORUS.

Open, ye gates, receive a queen who ſhares
With equal ſenſe your happineſs and cares.

HIRAM.

RECITATIVE.

Of riches much, but more of wiſdom, ſee
Proportion'd workmanſhip and maſonry.

HIRAM.

HIRAM.

AIR.

Oh charming *Sheba*, there behold,
What maſſy ſtores of burniſh'd gold;
Yet richer is our art!
Not all the orient gems that ſhine,
Nor treaſures of rich Ophir's mine,
Excel the maſon's heart.
True to the fair, he honours more,
Than glitt'ring gems or brighteſt ore,
The plighted pledge of love;
To ev'ry tie of honour bound,
In love and friendſhip conſtant found,
And favour'd from above.

SOLOMON and SHEBA.

DUET.

SHEBA. { One gem beyond the reſt I ſee,
And charming *Solomon* is he.

SOLOMON. { One gem beyond the reſt I ſee,
Faireſt of fair ones, thou art ſhe.

SHEBA. Oh thou ſurpaſſing all men wiſe;
SOLOMON. And thine excelling women's eyes.

HIRAM,

HIRAM.

RECITATIVE.

Wiſdom and beauty both combine
Our art to raiſe, our hearts to join.

CHORUS.

Give to *maſonry* the prize,
Where the faireſt chuſe the wife:
Beauty ſtill ſhould wiſdom love;
Beauty and order reign above.

A

CORRECT LIST

OF THE

COUNTRY LODGES,

Under the Conſtitution of England.

BERKSHIRE.

Nr		
475	NEW Windſor, *Lodge of St George*, White Hart.	

CAMBRIDGE.

210	Iſle of Ely, *Philharmonic L.* the Bell,	1ſt M.
363	Newmarket, *St John's Lodge*	

CHESHIRE.

133	Cheſter, the Boot	
138	—— Plume of Feathers	1ſt Mon.
247	—— Elephant and Caſtle	3d Th.
481	—— *Induſtrious Lodge*	
302	Neſton, Golden-Lion	1ſt Fr.

CORNWALL.

95	Falmouth, *Lodge of Love and Honour*, Royal Standard	2d & 4th Wed.

446 Falmouth, *Volubian L. of Regularity & Reputation*
113 Redruth, *Druid's Lodge of Love and Liberality* London Inn 1ſt & 3d Th.
281 Scilly, *Godolphin Lodge*, St Mary's Iſland
409 Marazion, *St Michael's Lodge*, Star Inn
429 Truro, *Phœnix Lodge of Honour and Prudence* Red Lion
449 Penryn, *Lodge of Peace, Joy, & Brotherly-love*

CUMBERLAND.

331 Carliſle, *Lodge of Harmony* 2d Wed.
384 Workington, Sun and Sector 1ſt Mon.
406 Penrith, *Unanimity Lodge*, Black Bull 2d W.
437 Dalſton.

DERBYSHIRE.

468 Derby, *Tyrian Lodge*, George Inn.

DEVONSHIRE.

38 Exeter, *St John's L.* Half-Moon, 2d & l. Fr.
172 ——— *St George's L.* Bear Inn 2d & 4th Th.
244 ——— *Union Lodge*, Globe Inn 1ſt & 3d Tu.
246 ——— *Ship Maſters' Lodge*, Valiant Soldier 1ſt & 3d Tu.
86 Plymouth, *Prince George Lodge*, Prince George 1ſt & 3d M.
154 ——— *L. of Unity*, King's-Arms 2d & 4th M.
303 ——— *Lodge of Sincerity*, Roſe and Crown
160 Plymouth-Dock, *Lodge of Fortitude*, Dolphin Inn 1ſt & 3d Tu.
325 ——— *Lodge of Friendſhip*, Plume of Feathers 1ſt & 3d Wed.
463 ——— Old King's-Arms

161 Newton Abbot, Sun 2d Tuef.
291 ——— *Royal George Lodge*
208 Topſham, Salutation 2d & 4th W.
268 Tiverton, *All-Souls Lodge*
336 Paignton, *Torbay Lodge*, Crown and Anchor
438 Dartmouth, *Lodge of Friendſhip*, priv. Room 1ſt, 3d, & laſt Th.
448 Brixham, *Lodge of True Love and Unity*, 1ſt & 3d W.
452 Devon Militia, 2d Regt. *Lodge of Good Intention* 1ſt & 3d Wed.
453 Barnſtaple, *Loyal L.* Globe Inn 1ſt & 3d Th.

DORSETSHIRE.

219 Pool, Old Antelope Inn 1ſt & 3d Wed.
382 Dorcheſter, *Durnovarian Lodge*, Royal Oak
482 Sherborn, *Lodge of Benevolence*, Antelope Inn 1ſt & 3d Th.
484 Shaftesbury, *Lodge of Friendſhip and Sincerity*, Red-Lion Inn 2d & laſt Th.

DURHAM.

20 Stockton, Black-Lion Inn 1ſt & 3d Fr.
48 Swalwell, *Lodge of Induſtry*, Roſe and Crown 1ſt M. & 3d S.
136 Sunderland, *Phœnix Lodge*, private Room 1ſt & 3d Wed.
144 ——— *Sea Captains' Lodge*, King's Head, 2d & 4th Tu.
170 Darlington, *Reſtoration Lodge*, private Room laſt Sat.
195 Durham, *Granby Lodge*, priv. Room 1ſt Tu.
315 Barnardcaſtle, *Lodge of Concord*, p. R. 1ſt Th.

364 Gateſhead, *Lodge of Union*, pr. Room 2d. M.
378 South-Shields, *St Bede's Lodge*, K. of Pruſſia
427 ——— *St Hild's Lodge*
381 Monkwearmouth-ſhore, *Lodge of Harmony*, private Room 1ſt & 3d M.
461 Staindrop, *Raby L.* Raby Caſtle Inn 2d Tu.

ESSEX.

30 Waltham-Abbey, *The well-diſpoſed Lodge*, Cock 1ſt Sat.
51 Colcheſter, Angel 2d & 4th M.
402 ——— *Lodge of Unity*, R. Lion 1ſt & 3d W.
205 Harwich, *St Nicholas L.* Swan 2d & 4th Tu.
270 Ilford, *Lodge of Friendſhip*, Angel 1ſt & 3d M.
411 Boeking, *Social L.* W. Hart, M. prec. f. M.

GLOCESTERSHIRE.

155 Briſtol, *Beaufort Lodge*, Shakeſ. 2d & 4th F.
253 ——— *Union Lodge*, Riſing Sun, 1ſt & 3d Tu.
296 ——— *L. of Hoſpitality*, Geo. Inn 2d & 4th M.
359 ——— *Lodge of Jehoſaphat*, Rummer-tavern 1ſt & 3d Wed.
445 ——— *Sea Captains' Lodge*, Buſh 1ſt & 3d Th.
462 Gloceſter, *Royal Gloceſter Lodge*, Bell Inn
472 ——— *Temple lodge*, Lamb Inn.

HAMPSHIRE.

18 Portſmouth, Three Tuns 1ſt & 3d Fr.
485 ——— *Phœnix lodge*, Geo. Tavern 1ſt & 3d W.
33 Iſle of Wight, *Medina lodge*, Vine Tavern, W. Cowes 1ſt & 3d Th.
206 Ringwood, White-Hart
314 Chriſt-Church, White-Hart
400 Southampton, *lodge of Concord*, at Guildhall 1ſt & 3d Fr.

HEREFORDSHIRE.

187 Hereford, *Palladian L.* Swan & Falcon 1ſt Tu.

HERTFORDSHIRE.

397 Baldock, *lodge of Harmony*, White-Horſe.

KENT.

10 Chatham, *Kentiſh lodge of Antiquity*, Poſt Office
14 Greenwich, *Fraternal lodge*, Mitre 4th Tu.
97 Graveſend, King's-Head 1ſt & 3d Th.
407 ——— *lodge of United Friendſhip*, Falcon Tav. 2d & 4th Th.
184 Deal, *Royal Navy lodge*, 3 Kings Inn 1ſt M.
207 Feverſham, Red-Lion every other W.
224 Lamberhurſt, *lodge of Friendſhip and Juſtice*, George Inn 1ſt & 3d Tu.
340 Deptford, *L. of Friendſhip*, Oxf. Arms 2d Th.
439 ——— *lodge of Reformation*, Crown 2d M.
386 Dartford, *True and Faithful lodge*, Granby's Head 2d Tu.
404 Canterbury, *Induſtrious lodge*, King's-Head Inn 1ſt & 3d Th.
415 Sandwich, *Impregnable lodge*, New Roſe Inn 1ſt & 3d Tu.
423 Maidſtone, *lodge of Fortitude*, Bell Th. n. f. M.
424 Dover, *lodge of Love and Unity*, Chequers Inn 1ſt & 3d Th.
476 Margate, *Thanet L.* Parade Hotel 2d & 4th W.

LANCASHIRE

36 Bolton-le-Moor, Anchor and Hope Th. n. f. M.
40 Bury, *lodge of Relief*, Boar's-Head Th. af. f. M.

312 Bury, *lodge of Temperance*, Boar's-Head, near Bury — Wed. next full Moon
67 Manchester, *lodge of Fortitude*, W. Horse 2d M.
123 ——— *lodge of Unanimity*, Budworth's Tav. 1st & 3d Tu.
252 ——— *lodge of Integrity*, Bull's H. Inn 1st M.
305 ——— *lodge of St John*, Fleece Tav. last M.
128 Liverpool, *Sea Captains' lodge*, George Coffee-house — every other Th.
428 ——— *Merchants' lodge*, Golden-Lion
450 ——— *Mariner's lodge*, Mariner's Compass 1st and 3d Mon.
111 Prescot, Royal Oak — W. next bef. f. M.
175 Colne, *Royal Lancashire lodge*, Hole in the W. 1st Th.
197 Burnley, White Bull — Sat. neareft f. M.
232 Warrington, Swan — last M.
266 Preston, *L. of Amity*, W. Horse 1st & 3d Th.
370 Leigh, *lodge of Prudence*, Boot and Shoe W. next f. M.

MIDDLESEX.

263 Hampstead, *St John's lodge*, Flask Tavern and Coffee-house — 1st Th.
277 Hammersmith, *Carveac lodge*, Angel 1st Tu.
435 Edmonton, *L. of Rural Friendship*, Angel T.
474 Hampt. Court, *L. of Harmony* Toy W. n. f. M.

NORFOLK.

17 Norwich, White Swan — 1st W.
52 ——— King's-Head — last Th.
85 ——— Maid's-Head — 3d Tu.
87 ——— Red-Cow — 2d and 4th W.

94 Nor-

94 Norwich, Unicorn 2d and 4th W.
109 ——— Church-Style 1ſt and 3d W.
115 ——— Red-Cow, St Giles's 1ſt and 3d M.
135 ——— Fountain 2d and 4th Tu.
148 ——— Caſtle and Lion 2d Wed.
153 ——— Johnſon's Coffee-H. every other S.
225 ——— Three Tuns Inn 2d and 4th M.
83 Acle, Queen's-Head 2d and 4th Tu.
96 Yarmouth, Little Angel
132 Walſingham, King's-Head 1ſt & 3d M.
185 Lynn-Regis, *L. of Friendſhip*, Crown 3d Fr.
213 Swaffham, Crown 1ſt M.
226 Thetford, White-Hart
313 Diſs, *Royal Alfred lodge*, K. Head M. af. f. M.

NORTHUMBERLAND.

150 Newcaſtle, *St John's L.* Pr. R. 1ſt & 3d Th,
248 ——— *St Nicholas' lodge*, Private Room
191 Hexham, *lodge of Amity*, Buſh Inn
249 North-Shields, *Sion lodge*, private Room
419 Alnwick, *Northumberland lodge*, Bee-Hive
432 ——— *St Michael's L.* p. Room, 1ſt & 3d M.

NOTTINGHAMSHIRE.

189 Nottingham, White Horſe, 3d Tu.

OXFORDSHIRE.

304 Oxford, *lodge of Alfred*
307 ——— *Conſtitution lodge.*

SHROPSHIRE.

324 Oſweſtry, *Wynnſtay lodge*, Bowling-Green
478 Whitchurch, White Lion, Th. prev. f. M.

SOMER-

SOMERSETSHIRE.

39 Bath, *Royal Cumber. L.* Bear Inn, 1ſt & 3d Fr.
230 ——— *Lodge of perfect Friendſhip* W. Hart, 2d & 4th Tu.
294 ———*L. of Virtue*, York Houſe 1ſt & 3d M.
212 Bridgewater, Swan Inn 1ſt & 3d M.
369 ——— *L. of Liber.y and Sincerity* 2d & 4th M.
473 Wells

STAFFORDSHIRE.

45 Wolverhampton, Swan 1ſt & 3d Th.

SUFFOLK.

173 Ipſwich, *Britiſh Union L.* Golden-Lion 1ſt Tu.
479 ——— *Lodge of perfect Friendſhip*, p. Room 3d Wed.
345 Bury St Edmunds, *Royal Edmund lodge*, Wed. pre. f. M.

SURRY.

60 Kew-Green, *L. of Affability*, Roſe and Crown 1ſt & 3d W.
199 Croyden, *Royal Mecklenburgh Lodge*, W. Lion 1ſt and 3d Tu.
245 ——— *Patriotic L.* Greyhound Th. af. f. M.
295 Mitchem, *Inflexible L.* White Hart M. n. f. M.
311 Epſom, *Lodge of Fortitude and Perſeverance*, Spread Eagle Th. neareſt full M.
456 Ryegate, *Homeſdale L. of Freedom and Friendſhip*, Bell
460 Richmond, *lodge of Truth*, Cricketers.

WARWICKSHIRE.

41 Birmingham, *St Paul's L.* Free-Maſons' Tavern 1ſt and 3d Fr.

176 ——— *St Alban's L.* Free-Masons' Tavern 1ſt and 3d Tu.
471 Coventry, *Trinity lodge*, Gold-Lion.

WESTMORLAND.

204 Kendal, White Lion 1ſt Wed.

WORCESTERSHIRE.

287 Stourbridge, Three Tuns
457 Dudley, *Harmonic lodge*, Buſh Inn 2d & 4th F.
487 Broomſgrove, *St John's lodge*, Golden Croſs.

WILTSHIRE.

37 Saliſbury, *Sarum lodge*, p. Room 1ſt & 3d W.
443 ——— *lodge of Science*, Parade Coffee-Houſe
454 ——— *Apollo lodge*, Angel-Yard 2d & 4th W.

YORKSHIRE.

65 Halliſax, Union Croſs 2d & 4th W.
193 Richmond, Old Black Bull 1ſt M.
221 Sheffield, Tontine 2d Fr.
238 Wakefield, *lodge of Unanimity*, Geo. & Crown
332 Whitby *Britannic lodge*, Plough 2d M.
358 York, *Apollo lodge*
410 ——— *Union lodge*, Theatre Coffee-Houſe 1ſt and 3d M.
380 Middleham, *Benevolent lodge*, Wild Man
401 Rippon, The *Royal Oak lodge*, Royal Oak laſt Sat. Summer; 1ſt and 3d Sat. Winter
433 Doncaſter, *St George's L.* Town-Hall 1ſt M.
434 Wetherby, *Alfred lodge*
436 Hull, *Rodney lodge*
451 ——— *Minerva lodge*
442 Eaſt York Militia, *St George's lodge.*

NORTH-

NORTH-WALES.

166 Holywell, Flintſhire, *St Dawid's lodge*, W. Horſe 2d & 4th W.
272 Holyhead, Angleſea, *Mona lodge*, K's. Head every 3d Fr.

SOUTH-WALES.

292 Swanſea, Glamorganſhire, *Beaufort lodge*
412 Neath, Glamorganſhire, *The Gnoll lodge*, Ship and Caſtle 1ſt & 3d Tu.

IN MILITARY CORPS.

125 Eighth, or King's own, Regiment of Foot 1ſt & 3d Tu.
183 Fifty-ſecond Regiment of Foot
278 Twenty-fourth Reiment of Foot
414 Sixth, or Inniſkilling, Regt. of Dragoons
426 Firſt Regt. of Dragoon Guards 1ſt & 3d Th.
466 Thirty-fourth Regt. of Foot, *Barry lodge*
467 Forty-fourth Regt. of Foot, *Rainsford lodge*.

FINIS.